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Moody MONTHLY

VACATION ISSUE

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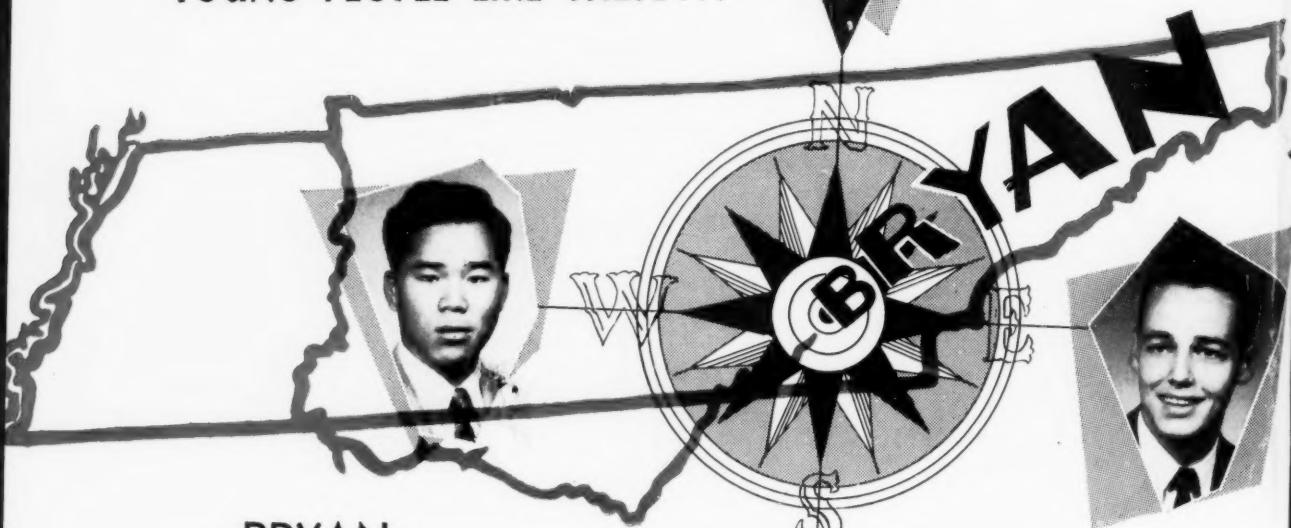


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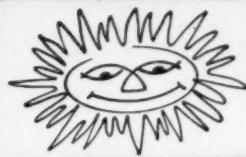
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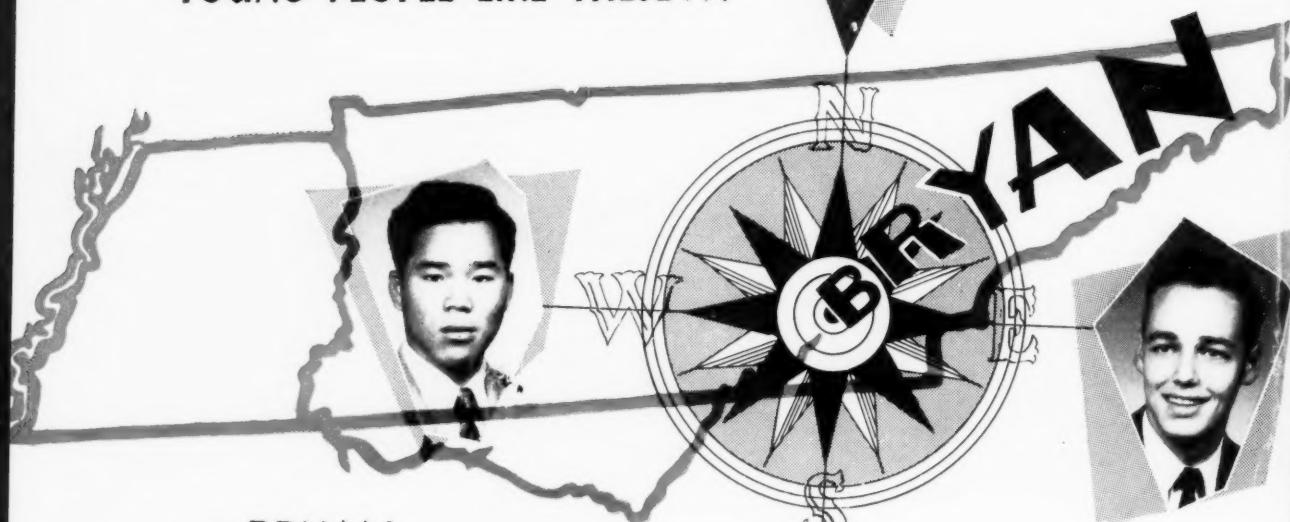
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THIS MONTH

It's time to begin planning for that precious two weeks vacation this summer, and scattered through this issue you will find several suggestions for vacations to suit the entire family.



Pearson

For instance, Violet Trato Pearson and her girls went East last summer and had a wonderful time. They visited historical places, a Bible conference, toured Christian schools, and renewed acquaintance with various members of their family. And on a budget! Mrs. Pearson came back feeling that any family could have the same relaxing vacation. Her article, "Our Vacation Made Us Rich," gives you hints on how Christians can have loads of fun at low cost.

Contrary to popular opinion, Bible conferences are not old-fashioned nor are they going out of style. Dr. Louis T. Talbot, Chancellor of the Bible Institute of Los Angeles, discusses the values and effectiveness of the summer Bible conference in "Why I Believe in Bible Conferences."

Many parents send their children to camp for the summer, but there are children who are not able to go to camp because of handicaps of one sort or another.

It was for these children that the Bill Rices began their camp in the mountains of Tennessee. Marie Chapman and a neighbor, Don Rutledge, combined their writing and photographic talents to give us this heart-warming picture story.

Elizabeth (Mrs. Ken) Strachan told us that "the best thing I have ever done for the children I did by the Lord's help, long before they were born, . . . getting them their daddy." (See "Mothers Do Make Mistakes") Mr. and Mrs. Strachan and the six young Strachans serve the Lord in San Jose, Costa Rica, where Mr. Strachan is General Director of the Latin American Mission.

Currently on leave of absence—archaeological study in the Middle East." That's Virginia F. Matson, author of "Why Don't We Drive Like Christians?" Mrs. Matson is a wife-mother of five teacher-Young Life Campaign leader-writer. Where she finds time for it all is as mysterious as her teenage mystery stories about Ken Carter!

We are to be rewarded, not only for work done, but for burdens borne, and I am not sure but that the brightest rewards will be for those who have borne burdens without murmuring. On that day He will take the lily, that has been growing so long among thorns, and lift it up to be the glory and wonder of all the universe; and the fragrance of that lily will draw forth ineffable praises from all the hosts of heaven.—Andrew Bonar.



Chapman

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WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

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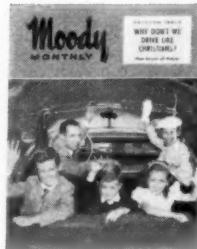
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May, 1958

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Out of the

Mixing Bowl

By Mrs. Willard Aldrich



The Pledge

GET the filled kind, Mommie! They're better and you get just as much for your money almost, 'cause there's two plain vanillas for each filling, so that's two times thirty and the plain box is only sixty-four, so you're about even. And that's more than two apiece anyway."

Mommie, hurrying to the door, purse in hand, tried to understand what the children were telling her. The little Brownie Scout stood on the porch, a shopping bag beside her.

"Your children said you might want some Girl Scout cookies," she began. "There's two kinds, the filled ones and the plain. There are thirty of them in the filled box and sixty-four in the plain but the thirty each have two . . ."

"Yes, I know," said Mother. "I'll take the filled ones; they're the best. Bobbie, you hold them while I get the change out of my purse." Handing the box to her own eager "Bluebird," Mommie hunted for the required fifty cents, gave it to the small blonde Scout and turned toward the kitchen.

"Let's not open them just yet," suggested the girls. "If we once break this cellophane the boys will get into them, and we want to save them for dinner."

"Give the box to me, Bobbie, and I'll hide it," added a big sister.

Bobbie held tight to the package, not wanting to give it up just yet. Turning it from side to side, she read, "A Girl Scout is thrifty; a Girl Scout is a friend to animals . . ." She found the Brownie Scout promise and began again. "I promise to do my best to love God and my country, to help other people every day, except those at home."

"What was that, Bobbie? I don't think you read it correctly. How does it go after 'help other people every day'?"

The eight-year-old began again, ". . . other people every day . . . especially . . . especially . . . especially those at home!"

"Yeah," laughed the older ones, "that's the way it is with some people. They act like they're so wonderful out in public, but they aren't so wonderful at home."

They're not as nice to their own families as they are to other people."

And suddenly it was twelve years ago on a wrong-side-of-the-bed morning. The small children were edgy with one another. Fussing and fighting over the favorite bathmat, they yelled as they tugged. Thinking to distract their attention and to hurry them with their dressing, Mommie tried a verse of Scripture. "Listen a minute! Did you know that there's a verse in the Bible which says, 'Be ye kind one to another'? Why don't you try it?"

"Well," snapped Jane, then seven years old, "there's nobody here but the family."

Nobody but the family . . . yet they are the dearest of all.

Mommie thought of the lighted candle mentioned in Matthew 5; it was not to be placed under a bushel, but on a candlestick, to "give light to all that are in the house."

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God; and knoweth God" (I John 4:7).

Light and love—they are to be manifested to the family in the home, not just reserved for the outsider.

While Mommie hid the cookies in a top dresser drawer she was wondering "Can the Christian do less than a little chunky Brownie Scout when it comes to the quality of life?"

WHOM TO THANK

At the feet of a medical missionary, grateful father and mother knelt to worship her as a god, for she had restored their child to health. Hastily the missionary cried out to them:

"We are not gods. Worship the true God."

"You must be a god," they said. "No one but a god could have saved our beloved child from death."

"Suppose," said the missionary, "I wished to bestow a valuable gift upon you and sent it by the hand of one of my coolies; whom would you thank, the past tense us a
child. Even
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necessity
And so I am God's coolie, by whose hand God has been pleased to send you this gift of healing, and it is to Him you talk to him. How I've
must now give thanks."—*Baptist Record*. There is

"We should thank you, of course; the Christian coolie is your servant."

"And so I am God's coolie, by whose hand God has been pleased to send you this gift of healing, and it is to Him you talk to him. How I've

Our Moody Readers

All in Favor

I enjoy the MOODY MONTHLY because it has such very good reading in it. When I read the letters that criticize I just can't understand, but thank God there are more letters of commendation.—Elsie Evans, Massillon, Ohio

Many more than we publish, Reader Evans. Critical and often opposing views are frequently given space precedence in the letters column not only (or always) because they are deserving but to keep our thinking straight. If you will read on, however, you will see that this month is the exception that proves the rule.

The article [by William Orr] in the YOUTH SUPPLEMENT of February M/M, "What the Bible Says About Sex," is tops, the best I have seen in some time. I wonder if the article could be printed in pamphlet form to be given out to young people. It would be a great service to many pastors and youth counsellors if it could be available in such form.—(Rev.) Edgar R. Ayre, Hesperia, Mich.

The recent article on the Mayell Bible Classes [Jan.] is excellent. Thank you for including the addresses of the classes in the various cities.

The Holy Spirit is richly blessing this type of Bible study. I think your readers will be interested to learn that the material taught in all the classes is now available to the public in printed, loose-leaf, note-book style outlines. I have such lesson helps for every book on the New Testament.

The purpose of these *Outlines* is to encourage God's people to study and teach the Word. Those who wish additional information may secure a descriptive pamphlet from me. My address is Box 55, Altadena, Calif.—Charles J. Woodbridge

My wife recently began receiving your M/M and out of curiosity I started to read it, too. Now she is lucky if she gets her hands on it. It has certainly stirred up in me a great interest in the Bible that was laying dormant for too many years.

I am writing this letter for a two-fold purpose: first, to congratulate you on your fine magazine; and second, to request of you any and all information you can send me relative to your Moody Correspondence Courses, as I would really like to pursue the Bible and Christian way of life as much as I can.—Joseph A. Stibler, Westfield, N.J.

[Enclosed is] a gift subscription for a Child Evangelism worker. I know your magazine will be a help and encouragement to her, as it has been to us through the past ten years by someone first sending us a gift subscription. Of all the Christian magazines M/M is a vital necessity in our home. Mrs. Aldrich's column has been such a blessing to me. How I've wished many times I could talk to her!

There is enough balance between deep

Bible study and easier material to assimilate for the entire family, from a busy mom of four to our teenage sons, plus a daddy who enjoys studying God's Word.—Mrs. Jack Hansen, Ashtabula, Ohio

As others have already done, I too want to express my appreciation of the new way the articles are arranged and of the articles appearing in recent issues. I think the February issue the best I have ever received. I am praying that future issues will contain more and more Bible studies.—Mrs. A. C. Hart, Sioux City, Iowa

I value every issue and article in this top Christian publication. Would it be possible to make reprints available for some of these helpful articles similar to what *Reader's Digest* does? Oftentimes I find one that I would like to distribute to all the officers and teachers in our Sunday School of which I'm superintendent. I believe it would eventually broaden the subscription to MOODY MONTHLY as people receiving some of these articles would seek the source.—Bob Mitchell, S.S. Supt., First Southern Baptist Church, Grand Junction, Colo.

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my students has been more than gratifying. Many of them testify that the Devotional Method which was so clearly set forth by Mr. Sanny has revolutionized their spiritual lives. Hence, I am grateful to God and the publishers of M/M magazine for this useable material.—John W. McCormick, Professor of English Bible, Tennessee College, Chattanooga, Tenn.

From moment to moment, and from hour to hour, the inner nature of man is to be continuously sustained with the life of God. Only as I am constantly receiving His fullness into my emptiness am I really living in the true, full, deep sense of the word that life of eternity, which is my privilege now, and will be my glory hereafter.—W. Hay Aitken.

Learning to Live

SOONER or later, a Christian, if he is spiritual, learns to see God's hand in all events and all events in God's hands.

He learns that there is no substitute for direct, first-hand dealings with God through daily, personal devotions and service.

He learns that he cannot do everything, but that he should discern and develop his spiritual gifts in doing something for Christ in the church.

He learns that he does not know all the answers. He seeks for the wisdom that is from above for each situation and problem.

He learns not to take himself too seriously. He is fallible, sometimes foolish. Blessed is the man with a reverse gear, the man who can say, "I'm sorry. I was wrong."

He learns that what we are is what gives weight to what we say, that our witness is only as effective as our walk.

He learns that the New Testament church is not something invisible or intangible but that it is composed of baptized believers, organized and assembled locally to glorify God in worship, watch-care and winning souls to Christ.

He learns that we are not yet in heaven, that Christians can have disagreements, and that as a pilgrim he can expect to get some sand in his shoes.

He learns that spirituality never needs to strut or parade its piosity. Indeed, the greater the soul the less the show. Sanctimoniousness is usually an indication of shallowness and the critical are often the hypocritical.

He learns that none of us lives to himself, that the independent attitude is fatal. Isolation divides. Cooperation multiplies.

He learns to face his problems one step and one aspect at a time. The mountain can be broken up into mounds. There are no problems with God.

He learns to pray first, that to rush is to ruin, and that God can do anything.

He learns that Christ is all—not simply sufficient, but enough!

—High Park Herald

WRITER-EDITOR

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NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

*worldwide news
for and about
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Bible Balloons For Red China

Hundreds of thousands of specially translated Bible tracts, carrying the message of Christianity, will be floated into Red China for the first time this summer, it has been announced by Dr. Billy James Hargis, founder and director of Christian Crusade, an interdenominational evangelistic ministry with headquarters in Tulsa, Okla.

Using the island of Formosa as a base, the Chinese launching will follow the pattern of the project already conducted by Hargis for the past six years, during which his organization has sponsored the sending of portions of the Bible translated into seven European languages, into the Iron Curtain countries of Europe. (Another European launching will be made in June of this year, immediately preceding the Far East event, and the two combined will be responsible for sending one million of the tracts into Communist-dominated nations.)

In preparation for the Chinese project, Hargis made a special trip to Formosa and South Korea last summer, meeting with Generalissimo and Mme. Chiang Kai-shek, and their meteorological and military experts, to study wind and terrain conditions which will affect the "Bible Balloon Barrage." It is estimated that with favorable winds, the hydrogen-filled balloons will sustain the Bible portions for as much as 4,000 miles.

During his meetings with Generalissimo and Mme. Chiang Kai-shek, it was acknowledged that the only way to reach the Chinese masses on the Red mainland is by air. The Chiangs, both of whom are Protestants, estimated that the two per cent of the Chinese people who were Christians have been liquidated by the Communists and stated that they felt that Christianity might again be established in the country by the Bible balloons and their literature.

Actual dates or sites of the launchings are kept secret until after they are completed, Hargis said, due to intensive communist opposition to the effort. The massed force of Christians everywhere is the one thing Communism fears most. "The Word of God and the teachings of Christianity present the greatest threat to Communism, by their own admission," said Hargis, "and the power of this project becomes increasingly apparent to us."

Washington 'Important Religious Center'

Washington has become one of the most important religious centers in the world, according to the Rev. Dr. Albert P. Shirkey, pastor of Mount Vernon Place Methodist church, Washington, D.C.

Speaking before a meeting sponsored by the Methodist Board of Temperance recently, Dr. Shirkey declared: "The Christian witness becomes more effective in Washington than in any other part of the world because lives and issues molded here change countless other lives and issues at the ends of the earth."

Dr. Shirkey also asserted that "Powerful indeed is the witness of a true Christian in the nation's capital. We can be proud that multiplied numbers of our leaders are Christians whose opinions and decisions are based upon their religious faith."

In Congress daily Bible readings are being used by the

May, 1958

House of Representatives to open its session. Chaplain of the House Dr. Bernard Braskamp prefaces his opening prayer with a verse of scripture from the Bible. He has reinstated an old custom followed by one of his predecessors, the Rev. Edward Everett Hale. Reaction from members of Congress has been so favorable that Dr. Braskamp intends to continue reading a verse of scripture each day before his prayer that convenes the session.)

Wheaton Prexy Spurns Scholarships

Dr. V. Raymond Edman, president of Wheaton College, Wheaton, Illinois, recently made known his personal stand on Federal aid to colleges with an emphatic "No Federal Scholarships, Thank You!" In a recent letter to President Dwight D. Eisenhower, Dr. Edman enlarged on his reasons, and those of other educators, for not favoring panaceas such as Federal scholarships and grants-in-aid.

Referring to Article I, Section VIII, Paragraph I of the United States Constitution which grants to the congress "the power to lay and collect taxes . . . and provide for the common defense and general welfare of the United States." Dr. Edman holds that this does not include education. "That responsibility," he continues, "was left very wisely to the individual states and the local districts thereof."

Reprinted in the March *Bulletin of Wheaton College*, the letter has been sent to members of the Congress, newspapers, educational heads, as well as other national offices. Dr. Edman emphasizes his persuasion and faith in the American family to find a way to educate their children. "Next to the individual family," states the Wheaton president, "concern for the education of our youth should lie with the local community, the county, and finally, the state."

Buddhists Win New York Store Apology

A formal apology was made to Japanese officials in New York City by the top executive of one of the city's most plush department stores for the way it recently displayed a Japanese statue of the Buddhist Goddess of Mercy.

The public apology came after an alert Japanese business man reported seeing the statue in a Lord and Taylor window display. A decorator had outlined the statue with arrows. The Japanese protested the apparent sacrilege, and the arrows were later withdrawn. The apology went to Dr. Koto Matsudaira, head of the Japanese mission to the United Nations and to Mitsuo Tanaka, Japanese Consul General. It was signed by Dorothy Shaver, president of the Lord and Taylor store.

Pennsylvania Testing Sunday Work Law

The moral aspects of Sunday work has been forced to the attention of the Commonwealth of Pennsylvania. The present pressure on the state legislature is a direct result of the spreading protests throughout the nation against the increased commercialization of Sunday.

Pennsylvania has blue laws that date back to 1794. These prohibit what is called "performing worldly employment or business other than works of necessity and charity on the Lord's Day." Last summer the Pennsylvania State General Assembly turned its attention to the trends in Sunday business.

PEOPLE IN THIS MONTH'S CHRISTIAN NEWS

• DR. PAUL S. REES, well-known evangelical leader, has announced his resignation as pastor of First Covenant Church, Minneapolis, where he has served for twenty years. He will return, for a while, at least, to evangelistic and Bible teaching work, with particular interest in ministry overseas. He was an associate evangelist with Billy Graham in London, Glasgow and New York, conducting special meetings for ministers in connection with Graham's crusades.

• GOVERNOR FRANK CLEMENT of Tennessee says that people who have faith in God need not be disheartened or fearful because of Russia's missile strength. Addressing the Junior Chamber of Commerce in Charlotte, the governor said: "Nobody is going to scare me with a missile or an artificial moon, provided I get on my knees and ask divine guidance, and then get up and do what I believe is right."

• DR. MINOR C. MILLER, executive secretary of the Virginia Council of Churches, recently told a gathering of weekday religious education specialists that in his state less than half the children aged six to sixteen are enrolled in Sunday schools "after three centuries of separate denominational effort," whereas ninety-five per cent of the pupils who have opportunity to attend the weekday religious classes have enrolled in them. His conclusion: Weekday religious classes give children a better solid religious education than do Sunday schools.

• DR. CLYDE S. KILBY, professor of English and chairman of the Division of Languages and Literature at Wheaton College, has been named executive secretary of Lambda Iota Tau, National Collegiate Honorary Society for students of English and foreign literatures. For the past three years Dr. Kilby has organized and conducted a Christian Writers conference at Wheaton College. More than one hundred writers and publishers attended this year's event held last March.

• DR. LEWI PETRUS, pastor of the Philadelphia Church, Stockholm, Sweden, will be the speaker at the Sunday morning communion service of the Fifth World Confer-

ence of Pentecostal Churches, which will convene in the Canadian National Exhibition Park, Toronto, Canada, next September. Delegates from more than 30 countries will attend and plans are being made for an attendance of more than 30,000 on the closing Sunday afternoon when the world evangelism rally will be held in Grandstand Stadium. The 74-year-old Swedish pastor ministers to what is believed to be the largest Protestant church on the continent of Europe.

• DR. HAROLD R. LOHR, former research specialist for the Atomic Energy Commission, will be ordained by the Augustana Lutheran Church at Jamestown, N.Y., next month. The 38-year-old scientist "wasn't much concerned about any church relationship" in 1950 when an evangelism visitor from Grace Lutheran church, La Grange, Ill., called at his home. The visitor was a Ph.D. in chemistry. His approach appealed to the Lohrs, who joined the church one year later. Dr. Lohr became a Sunday school teacher, usher and a member of the church council. Asked to address the congregation one Sunday on how Christ can change a man's life, Dr. Lohr used as an illustration the experience of Dr. O. V. Anderson, nuclear physicist at Oak Ridge who became an Episcopal priest. "I saw the parallel in my own situation," he later said. "I learned that a man could use his mind in religion and that there was room in the church for one who asks questions."

• W. H. "DUB" JACKSON, JR., of Abilene, Texas, also known as "Tokyo's Flying Parson," now a missionary in Tokyo, has organized the first Southern Baptist English-speaking church in Japan with 75 charter members. Jackson is a veteran of South Pacific combat as a World War II Air Force pilot. He still logs flight training with troops stationed in Japan as a reserve pilot. His missionary work started long before his assignment to Japan by the SBC Foreign Mission Board in 1951. While still in military service, he flew in combat against the enemy, but he spent his spare time taking part in street preaching services. Jackson hopes the new church "will serve as a training program for missionary work in the area. People will now be able to see an English-language Baptist church in action," he said.

A number of bills were introduced, but only one of them passed. That bill prohibited sales of new and used automobiles on Sunday. But the new law created no great difficulty. After all, if a business man violated the law in order to do business on Sunday, the penalties imposed by the 18th century statute were so minor as to be only like paying a special business license. For many people it was worth the price.

Now, however, the question whether, in principle, businesses ought to operate on Sunday has come to the real test. A new bill has been introduced which now draws distinctions between individuals and corporations. It provides appropriate penalties for corporations. And that stirred up no small amount of excitement. So, the bill has been referred back to the committee on law and order.

Decision on Religion in California Schools

In Sacramento, Calif., Attorney General Edmund G. Brown ruled recently that there can be no valid legal objection to "depicting or studying events concerning religion in public schools." The Attorney General's ruling came as a result

of objections raised in two different California counties regarding annual nativity plays in the schools.

Last December, a woman lawyer in Ross, Calif., protested that the Christmas play at the public school attended by her children, depicted a faith which was not the religion of her children. In a complaint to the Ross District School Board she said she was "shocked when she saw the Christmas play presented . . . by the pupils for the parents." She added, "our laws proscribe the teaching of any religious doctrine in institutions receiving state support."

State Attorney General Brown holds that jurisdiction in such matters rests with the district attorney or county counsel as legal adviser to school districts. But he also said in a letter: "I think it is proper for us to point out that certainly there can be no valid legal objection to depicting or studying events which concern religion. Were this not so, it would not be proper to teach in our public schools as history the story of the Crusades; as literature, the many classics with a religious background; as music, those works based on religious events; or as dramatics, historical plays with religious scenes or themes."

British Visitation Pushed

Every Wednesday night for the past year, members of the six centers of Hull Methodist Mission have been out visiting nonchurchgoers, and they promise that the campaign will continue "as long as is humanly possible." The purpose is "not to visit as many houses as possible, but to really get to know people and only move on to fresh houses when it appears that there is little prospect of winning their allegiance or helping them further."

Over one hundred persons in Hull responded to an appeal for volunteers for this "Adventure in Evangelism," and were trained at a School of Evangelism, meeting at various mission branches.

(Dr. W. E. Sangster, leader of Methodist home missions, reports that he is about halfway through his nation-wide program of schools of evangelism. So far 10,000 people have attended the schools, and few leave unconvinced that the greatest opportunity for evangelism is on the church premises, and that with a real push the membership of the Methodist churches could be doubled, especially if leaders would go all out to keep youth in the fold. One of the program's slogans is "Adopt the Adoption System"—a method by which church families take a personal interest in boys and girls who come to Sunday school and other activities held in the church.)

Anti-Semitism Still Active

Anti-Semitism has not been overcome in Germany, Dr. Franz Boehm told a Congress of German Societies for Christian-Jewish Cooperation in Munich recently.

Dr. Boehm, president of the societies and Christian Democratic Deputy of the Bundestag, said the existence of anti-Semitic undercurrents in Germany had been shown by a speech of Justice Minister Fritz Schaeffer in Bavaria last year. Herr Schaeffer criticized the amount of restitution payments to Jewish victims of nazism as constituting a danger to the stability of the German mark.

The Congress suggested that teachers and students in German schools become familiar with the anti-Semitism problem and that graduates be shown former concentration camps.

Israel Welcomes Japanese

A recent decision by Israel's Chief Rabbinate is expected to pave the way for a tidal wave of Japanese converts to Judaism. The Ministry of Religious Affairs in Jerusalem has predicted that by 1968 there will be as many as 100,000 Japanese Jews in Israel.

The decision provided that Japanese converts to Judaism be recognized as bona fide Jews, and that they be permitted to enter Israel under the "Law of the Return." This law guarantees every Jew in the world automatic Israeli citizenship and emigration to Israel.

Jewish Agency officials confirm that large-scale immigration of newly converted Japanese Jews is expected to begin early in 1959. A special immigration and naturalization mission of Jewish Agency officials is preparing to leave for Japan.

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by C. Norman Kraus

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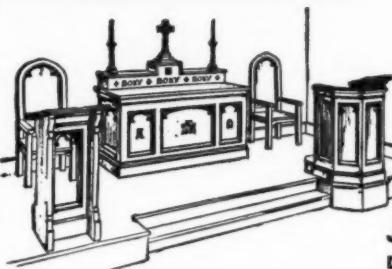
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World Datelines

Aachen, Germany—More than a million Roman Catholics from all parts of Western Europe are expected to flock to Aachen this July to venerate four precious relics which are exhibited only every seven years. The relics, preserved in the Aachen Cathedral, are claimed to be the cloak of the Blessed Virgin, the swaddling clothes of the Infant Jesus, the loin cloth of the Crucified Christ and the cloth in which the head of John the Baptist was wrapped after his decapitation.

Kitchener, Ontario—The Golden Hours radio program, featuring church services from St. Matthew's Lutheran church, Kitchener, celebrated its 28th anniversary of broadcasting over Station CKCR recently. To mark the occasion the service was telecast for the first time.

London—A plea was made recently at the Assembly of the Church of England for the assignment of younger ministers to rural parishes. Bishop A. H. Morris declared that the rural diocese is too often regarded as a place for older clergy for whom others have no use. But, he added, the demands of rural work often with a circuit of churches, are frequently more exhausting than a city parish.

San Jose, Costa Rica—Late last February, marking the tenth anniversary of regular broadcasting for missionary radio station TIFC, some 2,000 persons gathered at the foot of the station's tower during a special commemorative service. Greetings were read from sister missionary stations, government officials and program listeners.

Keynote address was delivered by Dr. Kenneth Strachan, director of the Latin America Mission.

Kobe, Japan—Some pastors of the Church of the Reformation are protesting Shinto shrine worship. The whole incident began when a primary school in Kobe took a group of school children on a tour to the Grand Shrine at Ise. The children practised bowing and clapping their hands before making the tour. Two Christian children declined to take part in the bows and clapping, and made an apology to their teacher.

Liverpool, England—Roman Catholic Archbishop John C. Heenan of Liverpool was stoned and spat upon recently by an angry crowd when he entered a house in an Orange quarter of the city to visit a bed-ridden Catholic woman. Observers described the incident as the ugliest example of religious strife witnessed in England in many years. The archbishop was unhurt but obviously distressed. Later he said it was "an isolated incident," and he hoped the public would not think "that relations between Protestants and Catholics in Britain have suddenly grown bitter." "On the contrary," he stressed, "they never were more genuinely cordial."

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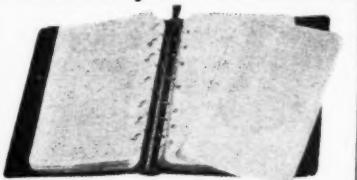
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News Roundup

In this country, 1958 may see a different kind of July 4th. Methodist bishops have endorsed a movement to make July 4, 1958, "a day of patriotic rededication and renewal." The plan is also endorsed by high ranking religious, civic and industrial leaders. It calls for reduction in Fourth of July sports and picnicking. But it will provide a review of the foundations of freedom. It's to be a day of remembrance and challenge.

* * *

Southern Baptists grew in all parts of the United States in 1957 and three major milestones could be achieved during 1958. J. P. Edmunds, secretary of the research and statistics department of the Baptist Sunday School board, reports that the three milestones Southern Baptists expect to reach in 1958 are these: 1) nine million membership, 2) seven million Sunday school enrollment, 3) 400 million dollars in total gifts.

* * *

In Baltimore, newspaper columnist Terrence O'Flaherty reported a surprising amount of discussion of religious broadcasting at the recent Westinghouse Conference. Censensus of opinion was that most religious programs are beamed at church-goers instead of the non-church-goer, the man they should try to enlist.

* * *

In New York, the American Bible Society has produced a wayside Gospel dispenser which can be placed on store counters and in other public places. One of the first orders received by the Society's office in Richmond, Virginia, came from a plumbing and heating contractor, who ordered ten dispensers and 2,000 Gospel portions. Two weeks later he repeated the order, saying he was having good cooperation in his efforts to make the Scriptures available to the public.

* * *

In New Orleans, the operation of Channel 4 television station by Loyola University has been challenged. Protestants and Others United for Separation of Church and State is the challenging group. It contends that Loyola is operated by the Jesuits who are subject to control by an alien—the Belgian Superior General of the order. The protest charges that awarding the license was a violation of the Federal Communications Act which provides that no license may be issued to any person or corporation directly or indirectly controlled by an alien or aliens.

* * *

In Washington, D.C., the State of Virginia's so-called "massive resistance" to racial integration has met unmovable opposition. Virginia has enacted a series of laws which would close the public schools and cut off public aid for them if integration takes place. The United States Supreme Court received an appeal from the District Court's judgment declaring the necessity of integration in Virginia. The Supreme Court dispensed with the appeal in the most routine way. It refused to hear it and in a one-line order instructed the District Court to set a deadline for the end of segregated schools.

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Editorials

Where Accidents Begin

Highway accidents are becoming an increasingly serious threat to life and limb, not to mention property. Christians share responsibility for this rising accident rate, as is evident from the facts brought out in the article in this issue, "Why Don't We Drive Like Christians?"

The Christian driver who is really concerned about seeing the accident curve move downward faces not only a situation but an attitude. To be sure, human error is involved, but even more important is the frame of mind that puts the desire to get where one is going, and to get there fast, ahead of one's own and others' safety.

Corner that elusive motive for much of our careless driving and you will meet the familiar figure of self-will—I want to get to *my* destination; *I've* got to break into the traffic line *now*; *my* rights come *first*. For that reason, the author of the aforementioned article is right in saying that the Christian driver who curbs his natural—but un-Christian—tendencies to indulge in careless driving will be so unusual as to have his testimony recognized.

Another somewhat painful word should be said about the individual Christian's responsibility for the attitude of others towards safe driving. We have long encouraged the idea that there is something commendable about the busy pastor, or layman, who makes it from Peabody to Mifflinville in fifty minutes flat.

Maybe there is a good reason—now and then—for fast driving. Maybe he's a better-than-average driver who can travel at higher-than-average speeds with comparative safety. But he is still a menace, because he is helping to perpetuate the idea that there's a commendable distinction in being known as one "who burns up the road." And that kind of thing is just as wrong, just as irresponsible, and just as contributory to careless driving, as many of the things we would not dream of doing as evangelical Christians.

For some it is not easy to curb that urge for utter independence behind the wheel of a car—to stop doing what one wants to do simply because he wants to do it. But no thoughtful Christian can ignore his obligation to disciplined driving if he really wants his Christian life to be a full-time proposition.

Swallowing the Camel

One of our newspaper columnists recently quoted a letter from a school teacher in New York State. The main thrust of the letter was an exposé of the fallacy of teaching teacher-techniques without being sure of the teacher's knowledge of the content of the subject. An incidental word interested us, the claim that it is permissible in the classroom to placard quotations by Socrates, Confucius, Voltaire and Karl Marx, but it is not permissible to put up copies of the Ten Commandments.

How absurd can we get? It is high time we insisted that freedom of religion is not to be identified with freedom from religion, or morality either. In view of the staggering increase in crime among young people, why

should there be even a question about posting the Ten Commandments? While recognizing that there is more to the Decalogue than a simple display on a card bearing these age-old standards of right and wrong, we are sure that some young people do not even know that these standards exist. And they ought to know. It seems to us that our national interests—to say no more—are at stake.

Where Do We Stand in Japan?

Next year will celebrate the hundredth anniversary of the arrival of Protestant missionaries in Japan. Now is a good time to take stock. Just how far have we come? We Americans have been responsible for most of the missionary work there. How have we succeeded? And what are the prospects for the future?

We need not remind our readers of the important place Japan has had in American thinking since that fateful Sunday of December 7, 1941. Nor of the blast of the atom bomb at Hiroshima that is still reverberating in the world's council chambers. Many of us can still remember vividly the first post-war days: the surprisingly good reception our troops received, the bewildered disillusionment of the Japanese people, followed by an amazing readiness to listen to the gospel, the large evangelistic campaigns, the enthusiastic reports of thousands of conversions. People talked in glowing terms of the possibility that the nation might be turned to Christianity.

But the honeymoon did not last. General MacArthur was recalled. The peace treaty was signed. A new Japanese government faced the problems that the war had failed to solve: too many people on too little land, the despair born of poverty, ruined industries, lost markets, and the problem of trying to maintain independence in an Orient that was rapidly succumbing to Communism.

The West seemed to offer very little real security. And Western Christianity, so foreign to the Japanese way of thinking, began to lose its appeal. They had never understood it very well, anyway. Let those who wanted follow the Westerners' religion, they said; Shintoism was the native faith of Japan. So in vastly increasing numbers the Japanese returned to the Shinto shrines. Then a vigorous, vociferous minority began to thump the tub for Communism.

In view of all this, how does Christianity stand today? Are there any reliable statistics that will help us see the picture as it is?

The most recent information is that provided by the quarterly *Japan Harvest*, and it is profoundly disturbing. *Japan Harvest* is the official organ of the Evangelical Missionary Association of Japan. (Obtainable in the U. S. at \$2 per year from Box 757, Elyria, Ohio.)

According to Editor Kenny Joseph, Japan's population at the beginning of this year had reached the 91 million mark. To get the significance of this figure we need to realize that all these people live on a total land area roughly equal to our state of Montana. Montana's population is only a half million. Japan's capital, Tokyo, claims to be the world's largest city with a population of eight and a half millions.

What impression has Christianity made on them? *Japan Harvest* estimates that 89 out of the 91 millions still follow some form of Shintoism. This does not rule out Buddhism, which was in Japan long before Christianity. About 42½ million Japanese participate at one time or another in Buddhist worship. And perhaps another 11 million follow one or another of the more than 120 new religions that have sprung up since the war. These, *Japan Harvest* explains, usually offer a mixture of Buddhism, faith healing, Shintoism, Christianity and Confucianism.

Don't try to add up these figures. The result would only confuse. The apparent discrepancy is in this: the Japanese are not exclusivists when it comes to religion. They see no reason why a man should not follow more than one religion. So it is quite possible for a man to be a Shintoist and a Buddhist at the same time.

And the Christians? *Japan Harvest* estimates that not more than 627,000 Japanese are professing Christians of any sort. This is less than seven tenths of one per cent of the population.

We can be thankful for the nearly 1600 evangelical missionaries in Japan today, for the 35 evangelical Bible schools, colleges and seminaries with their enrollment of nearly a thousand, for increasing literature production and distribution, for the 49 hours per week of orthodox radio broadcasting, for Bible distribution, gospel films and film strips, traveling gospel teams (a few) and follow-up correspondence courses. But Japan's 91 millions are only beginning to be reached.

Some time ago Dr. Hendrik Kraemer was addressing a group of professors of missions in Chicago. He mentioned our American optimism about the situation in Japan after the close of the war, and said that he had never shared it. "You talked," he said, "as if personnel and money and organization would do the job. You left out of consideration the one most important factor—the Holy Spirit."

We are inclined to agree. We have many devoted missionaries in Japan. They are trying to use the most effective methods for reaching the people. Their equipment, though not all that they could desire, is reasonably good. They are working hard. Why, then, are there no greater results?

Can it be that we are depending too much on ourselves: our missionaries, our methods, our money, rather than on the Spirit of God? Are we right in presuming that the Spirit is bound to crown our efforts with multitudes of converts if we only meet His requirements in doing the work? Or is He still sovereign in giving or withholding such blessings as He sees fit? Does He look to us for success? Or for faithfulness?

We can do more. We ought to do more. We must do more if we are to be counted faithful. But in all our doing let us never forget that it is He that gives the increase.

—H.R.C.

A Needed Warning

Earlier this year the Allen-Bradley Company of Mil-

waukee, Wis., took a two-page ad in *The Wall Street Journal*. The purpose behind it was to reprint the testimony of our friend, Dr. Frederick Charles Schwarz (Christian Anti-Communist Crusade) before a staff meeting of the Committee on Un-American Activities. This testimony was originally given May 29, 1957. This reprint is from the United States Government Printing Office, document No. 92964.

Dr. Schwarz spoke to two questions: What is the ideology and morality of communism? How can communism be countered? The interview contains many pertinent and solemn points. Two of Dr. Schwarz' emphases strike us as basic, and opposed to some widely held erroneous ideas.

The first emphasis is that the dedicated communist has a goal—the goal of a "world of goodness and of love." It is that objective which has drawn so many starry-eyed idealists to the cause of communism. Moreover, it is that objective which supposedly justifies the hatred, murder and deceit incidental to arriving at the desired end. The sacrifice of a generation or two is not too big a price to pay for such an end. The liquidation of a class is not too reprehensible if in ideology and practice that class stands athwart the pathway to the communist millenium. So we have the paradox of the communist's declaration that he wants peace even while he is killing the opposition. The peace they want is the establishment of communist dictatorship. Nations doing business with Moscow had better keep this in mind.

The second emphasis is this: to combat communism we need more than foreign aid and domestic education. In the latter, moral, cultural and spiritual values must be included; in the former must be love, friendliness and cooperation. Until we in America and other freedom loving peoples are willing to tighten our belts, to be governed by the ideals of the Book of God, to begin to know something of devotion, of discipline and of sacrifice, the future is not very bright.

Frankly, it is our conviction that only out-and-out Christians have any real answer to the communist threat. Where else are sanctions strong enough and dynamic enough to provide an answer? That is why, while we are waiting the final answer—the Lord's descent from heaven—we had better begin living and propagating our faith as never before. It is one sure way to meet the Lord unashamed when He does come, and it is the way to give point to the exercise of our citizenship and patriotism in view of the present world peril.

Coming Next Month

LIONS OF THE LATER YEARS

Few problems are more universal or more perplexing than those which come with advancing years. Next month Dr. V. Raymond Edman examines some of these basic difficulties and gives some very helpful answers in an article pointed especially to our older readers and based on a Founder's Week conference message.

A LOOK AT BARTHIANISM

The theology of Karl Barth has made an impact which continues to be felt around the world. Do his views measure up to the standards of Bible Christianity? If not, wherein do they fall short? Dr. David Hedegard, well-known Swedish theologian, answers this important question in a series of articles beginning next month.

LIVES TRANSFORMED

Over the years, Pacific Garden Mission has witnessed God's miracle in hundreds of changed lives. Adapted from the popular radio program, "Unshackled," and told in the first of a summer-time series, is the personal story of Oliver Gray, who had to break through a double wall of hypocrisy to put his faith in Christ.

our vacation made us rich

By Violet Trato Pearson



CHRISTIANS have more fun than anyone!" someone remarked as our car headed eastward on the Indiana toll road.

It was a bright, warm morning in July, and at last the four of us—the 11-year-old twins, Lee and Lynn, my oldest daughter, Shirley, and I—were basking in the freedom of our first hour of vacation.

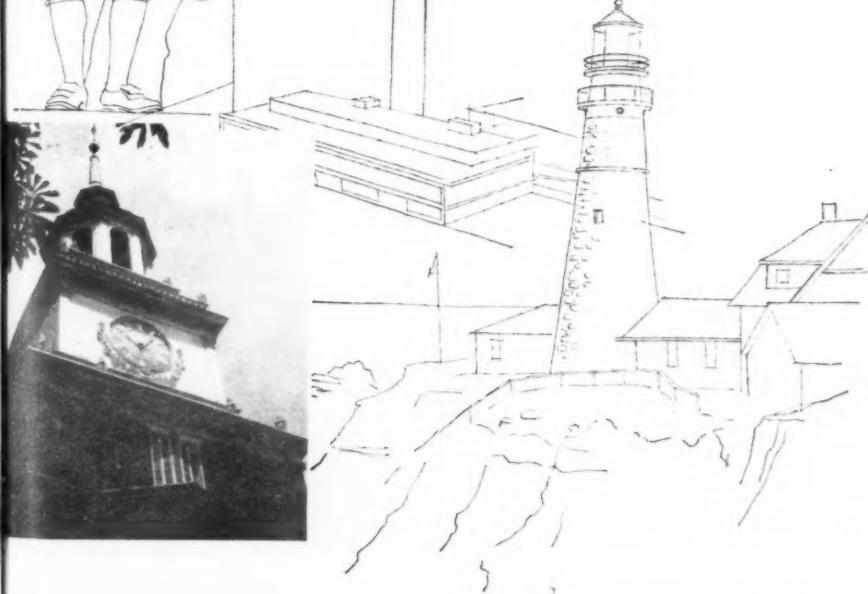
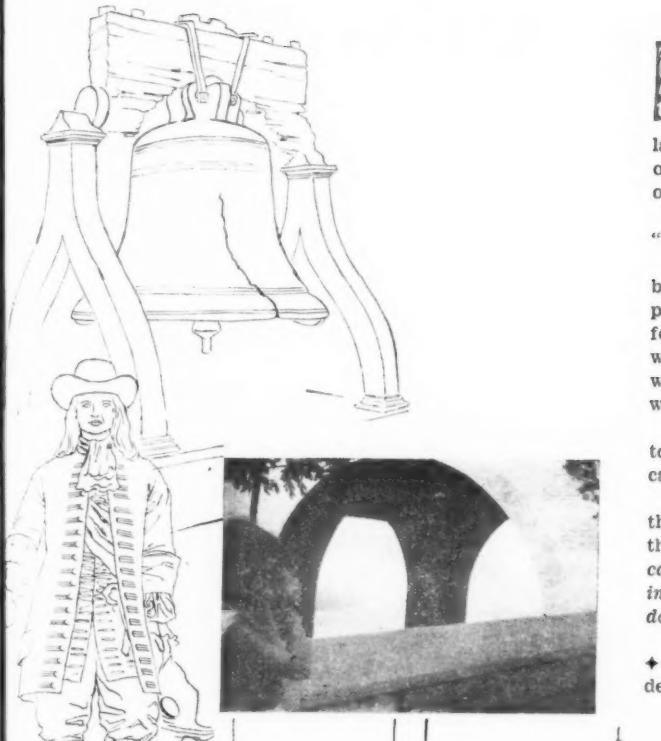
"When will we get to the mountains, Shirley?" asked Lee. "We go right through them, don't we?"

Shirley, eyes on the ribbon-like road ahead, was happy behind the wheel. "Umhum," she answered. "In tunnels—probably tomorrow." She settled herself a little more comfortably, leaning back in the seat. "Just think! Two whole weeks! No leaving for the office. No pressure. Just going where we want to, seeing what we want to, doing what we want to. This is going to be fun!"

I glanced at her a little anxiously. Yes, it would do us all good to get away from the routine, which—especially in big city—can become oppressive. Already we were beginning to relax.

Christians really ought to have more fun than anybody, I thought, recalling how God had worked out the details of these two weeks we were just beginning. *Even though they can't take long trips and go to expensive places. There's fun in doing the ordinary things if they're different. And one doesn't have to spend much money to have a good time.*

♦ FOR weeks our apartment in Chicago had been full of descriptive folders, maps and letters of suggestions from rela-





We met "Billy" Penn on top of the City Hall.

tives and friends. Two precious weeks—fourteen days—where should we go? What should we do?

The twins were torn between the familiar fun of a vacation in the country and the lure of the unknown, especially in seeing places they had only read about in their history books. My preference was to spend the time at a Bible conference. Shirley wanted to take a trip. So there we were!

We prayed about it.

Time and expense were both important. Indeed we were far from certain that the well-known shoestring upon which we were operating would be elastic enough to stretch over any vacation at all.

Then came the answer—a letter from my sister in New Jersey, urging us to come East and make her apartment, just across the river from Philadelphia, our vacation headquarters. Ruth would plan her vacation to coincide with ours, and promised to go with us to the ocean, on a trip to New York and do some other exciting things.

So here we were...rolling through the picturesque farmlands of Indiana. Ohio lay ahead, the mountains of Pennsylvania, then Philadelphia, and New Jersey!

♦ I think we all enjoyed those first days on the road especially. There was the satisfaction of just being together as a family, of enjoying the panorama of countryside and rediscovering one another.

They couldn't spend a lot of money or time; so they did ordinary things and found that Christians do have "more fun than anyone!"

er. Even the stops for roadside pictures or for hamburgers, cokes and ice cream cones were special treats, and the overnight stay at a motel high in the hills near Pittsburgh was a family adventure!

We reached the Philadelphia area on a Sunday afternoon. There was time for church and a bit of visiting. Monday morning found us setting out to see some of the many points of special interest in the historic city. It was not difficult to find Independence Square and Independence Hall.

With some awe we crossed the well-worn boards of the more than two-hundred-year-old birthplace of our nation. This was an experience which would mean much to all of us. Entering the Declaration Chamber we saw a number of green-felt-covered desks arranged around a raised dais. Men sitting at these desks had signed the Declaration of Independence in this very room!

Our guide pointed out the half sun carved across the top of the high speaker's chair on the dais.

"George Washington sat in that chair," he told us. "Benjamin Franklin said he often wondered, as he saw that half sun above Washington's head, whether it was rising or setting. After the meeting in 1776, he knew that it was a rising sun for a rising nation."

This was the beginning of our vacation-time introduction to U.S. history. None of us will soon forget the Liberty Bell or the many relics of historical significance.

Philadelphia, we learned, was rich in historical lore. Down the street was Christ Church cemetery with the grave of Benjamin Franklin, and just around the corner was the home of Betsy Ross. The girls were delighted with the quaint little house, and marveled that women with their hoop skirts could ever get up or down the winding stairwell which we explored all the way from the basement to the tiny third floor bedroom. We saw the room where Betsy Ross discussed with George Washington and others her design for the official flag of the Continental army and navy, which she made in 1777.

To really "see" Philadelphia takes at least a week, but we had to do it in one day. Around noon we made our way toward the shopping district and the Automat. This was Sally's idea. Sally was a girl slightly older than the twins whom they had met at church the night before. Now, at my sister's invitation, she was helping to show us Philadelphia. The Automat was an experience the twins especially enjoyed. We changed our money into nickels and then obtained our meals from the coin-in-the-slot compart-

ments. It was all very new, very different and very special.

♦ It was Sally, too, who introduced us to Philadelphia's leading citizen. "Come on, you must see Billy," she said eagerly when we had finished lunch. And with a happy skip ahead she led us to an experience no visitor should miss.

Still following Sally, we entered the monumental stone City Hall nearby and took an elevator to the top floor. There, a corridor led to a smaller elevator which took us up an open shaft inside the tower.

At the very top we stepped out on a narrow platform. Sally was pointing upward. "See!" she exclaimed with pride. "There's Billy!"

And there he was indeed—a statue of William Penn. Towering thirty-seven feet above us, he weighs more than 53,000 pounds. What a feat it must have been to hoist him into place! Yet it was done, back in 1894.

We gazed in wonder, checking the dimensions given in the leaflet we had received.

"It says here his hat is nine feet in diameter!" one of us exclaimed, looking at the visitors' leaflet.

"And his eyes are twelve inches long and four inches wide!"

The view of the city—when we got around to looking down—was beautiful indeed. But on leaving the tower I think we felt that "Billy" Penn, silently watching over his city of "brotherly love," was more than a point of interest. He was also a friend.

Of special interest to us as we left was the fact that on the City Hall Plaza (among other smaller statues of great Americans, such as General John J. Reynolds and President William McKinley) was the statue of the great Philadelphia Christian, and good friend of D. L. Moody, merchant John Wanamaker.

♦ THE Wanamaker store was just across the way and of course we had to shop, noting the contrast of the oil paintings displayed on the marble background of the Grand Court of the store with the latest in fashions on modern display counters. Just before closing time we found seats in the balcony overlooking the Grand Court where the console of the great organ is located. From here we heard the concert, played each day just before closing time.

Looking down, we saw more than one clerk, chin uplifted, gazing far away, drinking in the majestic music. *What a good way to close a day's work, we*

thought. It was also a fitting close to our day in old, historic Philadelphia.

♦ EARLY in our planning we had agreed that our combination vacation would include a few restful days at a Bible conference. We had considered several in the East, but ever since Shirley's high school days when she had served as a waitress one summer at Harvey Cedars, she had wanted to show me this Bible conference "six miles at sea." So, a little excited at the prospect of a few days at the seashore, we had made our reservations.

My sister packed a lunch and we started out early in the morning for the forty mile trip. New Jersey was in the grip of drought and the day set a record for heat. Yet, even before we caught sight of water we felt the refreshing relief of sea breezes.

Crossing a long causeway we found ourselves about midway on Long Beach Island, a narrow strip of land half a mile to a mile wide, running eighteen miles parallel to the New Jersey coast. Driving to the northernmost tip, we parked near the famous old Barnegat lighthouse, and spread our lunch on the ocean side of the beach—and began to relax. Sightseeing in the city had been fun, but this was the stuff of which vacations are made and we enjoyed the time to the full.

Later in the afternoon, in time to dress for dinner, we checked in at the Harvey Cedars hotel, about a mile south of the lighthouse. We have always been a Bible conference family, having grown up near the Gull Lake Bible Conference in Michigan and attended many sessions of Maranatha (Mich.) and the Cedar Lake and Winona Lake conferences in Indiana. But we found Harvey Cedars quite different from the conferences we knew.

Instead of renting cottages (as we had been used to) everyone at Harvey Cedars stays in one huge, typical seaside resort hotel. The girls found the ocean waves

great fun, but I think they enjoyed finding shells to save and watching the tiny shore creatures almost as much as swimming.

It was good we had our rest at the seashore and the spiritual refreshment of the conference sessions, for the rest of our time was spent more actively—in traveling and more sightseeing. Ruth had business to care for in Connecticut, so we set out on a three-day trip, stopping to see a friend in the seminary at Princeton, N.J., staying overnight at Shelton College—enjoying the old English type buildings and formal gardens of the former estate, now the college home—"seeing" New York City in four hours, and arriving in New Haven, Conn., the following afternoon in time for our appointment.

♦ ONE has to make choices on vacation as well as in one's workaday life. To us, the beauty of the countryside along the back roads, as well as on some of the beautiful superhighways, was more appealing than many of the big city attractions. The same could be said about the universities and Christian colleges we saw in passing or stopped to tour.

We spent about half our brief time in New York visiting the United Nations building and Rockefeller Center, and the other half on a swift drive around Manhattan Island.

Of course, we would have liked taking the sightseeing boat trip around the island and out to see the Statue of Liberty, and we would have liked visiting the Mayflower replica, but again other choices had to be made.

As Shirley was keeping up with the fast moving river drive traffic, however, we were fortunate enough to get a picture of the Mayflower out the back window of the car and (just a turn of the film later) another of the Queen Elizabeth which happened to be in dock. These helped both to satisfy our curiosity and to whet our interest for another, more extended tour some time later.

On our trip back from New Haven, we found we were not too far from Briarcliff Manor, N.Y., so we took time to visit The King's College there. Set high on a hill the school commands a magnificent view of the countryside all the way to the Hudson, where we could see the buildings of Sing Sing prison through the treetops. From here we followed the Hudson route south, regretting that time did not allow us to stop and see Sleepy Hollow, Rip Van Winkle's territory, and other sights along the way.

Back at my sister Ruth's apartment, vacation days were drawing to a close. Having to make a stop in Michigan, we drew a diagonal line across Pennsylvania to Niagara Falls and sought the nearest route, intending to go through Canada to Michigan, then on to Illinois. This part of the trip, through the mountainous country of Pennsylvania and western New York state was the frosting on our cake of vacation pleasure. It was the twins' first glimpse of Niagara, and the rest of us enjoyed it afresh with them.

♦ WHEN our last stop was "home," and we settled down to take inventory, we found that our "shoestring" had not only stretched over two wonderful weeks of simple, close-to-earth pleasure, but that we had come home far "richer" than we had left. Our bodies, though tired from traveling, were refreshed, our minds relaxed, and we were ready to return to the duties of work and school.

Of course, we had bypassed the more expensive motels, we had frequented few outstanding eating places, and I can't remember paying an entrance fee to one place of amusement or sightseeing. But we had come home rich in memories of our national and spiritual heritage. Often, even now, we hear in our home the spontaneous sentence, "Do you remember last summer when we—?"

It is so true that, when our interests are centered in the Lord, our lives are filled with good things. Yes, Christians have more fun than anyone! END

The twins just loved Betsy Ross' tiny house.



"Here, I'll help you finish up that malt!"



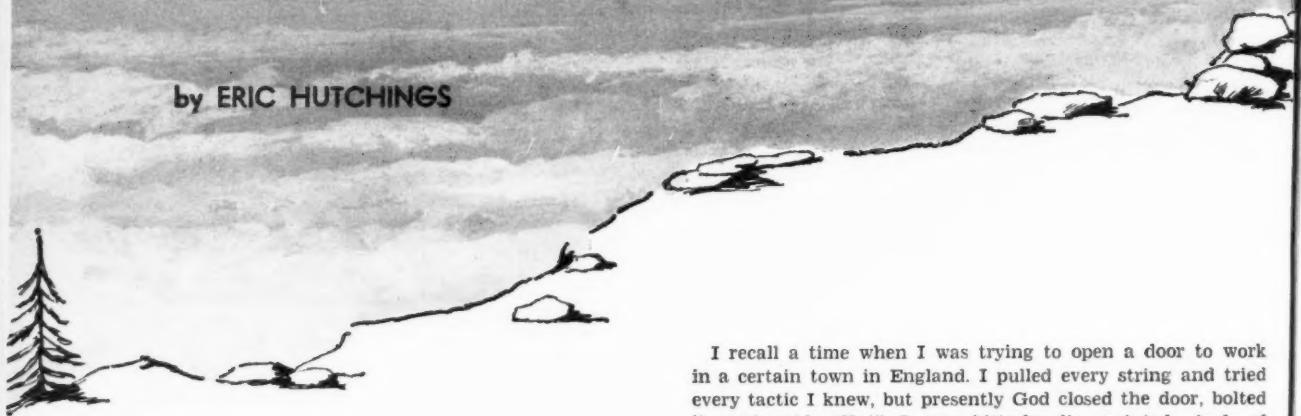
King's College reminded us of old England.



FOUR LEVELS OF

There is no shortcut to the top; only a steep and rugged climb.

by ERIC HUTCHINGS



IN the entire book of Deuteronomy—comprising 34 chapters and approximately 28,000 words—there are only four references to prayer. Yet in these references may be seen a very startling progression, beginning with the very lowest level of prayer and rising to the very highest level. It is important to us as God's chosen ones to see that progression, if we are ever to go forward in the life of prayer which He has committed to us.

The first reference is in Deuteronomy 3:23-26:

"And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter."

This first prayer might be summarized in two words: "let me" (v. 25). Moses here gives us an exhibition of prayer at its lowest level, that prayer which is *concentrated on one's self and one's own doings*. Moses is saying in effect to God, "I want to go to that place. Lord, let me go." Moses becomes the center of his prayer. The prayer that is self-centered, that rises no higher than one's own interests, is prayer on the first level. And God very often has to answer that prayer as He did Moses': "Let it suffice thee; speak no more unto me of this matter."

I recall a time when I was trying to open a door to work in a certain town in England. I pulled every string and tried every tactic I knew, but presently God closed the door, bolted it, and said, "No!" I was bitterly disappointed. And, of course, many Christians make the same kind of mistake and experience the same kind of disappointment. To suppose that prayer is the avenue whereby we can make God do what we want Him to do for us, through us, or in us is a great error.

But then, God in His marvelous wisdom unfolded a plan for my life. It was my privilege to start almost the first youth rally in the British Isles along with friends in Liverpool and in Newcastle.

Back in 1943 we were having rallies in Manchester, with fifteen hundred young people present on a Saturday night. Some two and a half years afterward, Torrey Johnson and Billy Graham came over to speak for us. They gave us a challenge of greater things, and it wasn't very long before Bellevue Stadium was filled with eight thousand people—a great proportion of them, outsiders. Then my mind went back to a day when in my ignorance I had tried by prayer to force open a door, and I found myself praying, "Thank you, Lord, for saying 'No' to a prayer that would have put me outside Thy will."

Some time later, when we were holding services for men in the forces in Manchester, a fellow came to our house one night just before he was due in camp. "I want you to pray," he said. "Tomorrow morning the lists go up in the Royal Air Force camp near here. I want to be a pilot, and I've heard secretly that there's every possibility that I'll become a navigator. I think surely if you pray and ask God especially for me, I'd be a pilot tomorrow."

I opened my Bible and said, "Let's read from Deuteronomy 3."

After we had read the passage, he said, "I didn't know that was in the Bible."

PRAYER



"Well," I answered, "let's pray subject to the will of God." He went away to camp; the next morning the lists went up and *he was a navigator!*

♦ THE second level of prayer is presented in Deuteronomy 9:26-29: "I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness . . . Lest the land whence thou broughtest us out say. Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm."

Here are different circumstances and here is a different prayer. The detail of the story is found in Exodus 32 (which should always be read with Deuteronomy 9). Moses had been up on the mountain-top. He had come down and found the people in sin. Then God made Moses a staggering proposition. "Let me alone, Moses," He said; "I will wipe out all Israel, and I will make of thee, Moses, a nation mightier and greater than they."

What did Moses do? He went back up into the mountain; he flung himself before God "forty days and forty nights" (v. 25). There he thrust aside the prospect of being leader of a "nation mightier and greater than Israel." His heart began to melt, and some commentators tell us those dashes in Exodus 32 indicate the points where Moses in his intercession broke into tears and sobbed before the Lord as he pleaded for lost souls. "O God," he prayed, "please save Israel, forgive them their sins." Then (Exodus 32) came the almost unbelievable statement that he was willing to have his name blotted out of the Book of Life if only Israel may be saved.

This is the second level of prayer—when we *forget ourselves and pray for others*. Then we are not concerned where we figure in the plan of God. But with a passion for the lost we intercede with God that His hand of justifiable judgment shall not fall upon our fellow men today, who in their materialism and arrogance have turned their backs upon God.

I shall never forget staying in the home of a commercial traveler and being aroused in the early morning hours. I went downstairs thinking there was some intruder in the house and was arrested on the staircase by what I heard through the closed door of the lounge. My host was in earnest intercession for his business associates. He was naming them all,

from the managing director right down to the office boy, all his family, people he'd met on the train—praying for them individually, laying hold of God. He was literally sobbing in prayer. I went back to my room, but I couldn't sleep. He prayed from 5:30, when I first heard him, through to 8:30. Then he came up to my room and knocked at the door with morning tea (a good old English custom!). I looked into his face and I couldn't speak a word. He "wist not that his face shone." And my heart said, "Lord, teach me to pray like that."

♦ IN Deuteronomy 21:6-8 is portrayed the third level of prayer: "And all the elders of that city, that are next unto the slain man (the man that was found in the field), shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them."

Notice the circumstances referred to in this passage. A man has been found dead; God says someone is responsible. Who? Those that are next to him. This establishes a great principle. It is outlined again in Ezekiel 3:18, where God says that if you warn not the sinner of his way, the man who is lying dead in trespasses and sin, then "his blood will I require at thine hand."

I bring my life to God for His blessing; that's one thing. Then I go beyond and start to pray for lost souls in a general sort of way; then I become particular, and am happy and blessed in my soul because I've been praying for others. But there is a third stage in the school of prayer. There comes a time when you come into the place of prayer and tell the Lord you are turning over the accounts.

I understand that the word "charge" in verse 8 is almost an accountancy term; it means in effect, "Don't debit my account with this one who was found dead."

I can think with great sadness of times when I have been next to someone who has been spiritually dead and have had to pray, "Lord, he was next to me, and I never said a word about Thee or tried to lead him to Thee. Lay not his blood to my charge. Don't debit my account, I beseech Thee."

It isn't sufficient to pray for the crowd and to thank God for those who have decided for Jesus Christ in your ministry. As we reach the higher levels of prayer, we learn to give account to God. Thus, the third stage in prayer is our *daily accountability to God for those that are next to us*.

But someone says, "I'm going to the foreign field!" Praise God! I want to suggest that God only wants missionaries in Japan who are first of all missionaries at home. God will bring you next to the people in Japan or whatever field you're called to if you first prove to Him that you're faithful to those who are next to you at home.

♦ AND now the last reference to prayer, which illustrates the highest level of prayer. It is found in Deuteronomy 26. You will have noticed that the first two of these prayers were actually the prayers of Moses. The last two are prayers

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*True worship in prayer is the highest experience of all,
and the one who attains it will never want to miss the way again.*

which Moses points out as ones the people must offer to the Lord when they come into the land of Canaan.

You will recall that Deuteronomy records the words of Moses just before they passed over the Jordan. Thus all of this is with the intention of giving them guidance from God Himself for the time when they came into the land.

"And it shall be, when thou are come into the land which the Lord thy God giveth thee for an inheritance, and possessest it and dwellest therein, That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there."

Then here is the end of the prayer: "And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee."

Moses said, in effect, "When you come into the land and settle down in your dwellings, you will look out and one day you will see the first-fruit. Put it in a basket and bring to the place where

the Lord has placed His name, and set that basket down before the Lord, and then start to pray."

Of course, you will notice that this first-fruit is not the annual feast of first-fruits recorded for us in Leviticus 26 and Deuteronomy 16. This was the first-fruits they received when they came into Canaan. They were to bring to the Lord the basket with the fruit that God had given them. It was an evidence that they were in the land of Canaan, in the place of victory into which God had brought them, and that they were in His will and enjoying His blessing.

The very first-fruits must be brought before the Lord. And what then? "Thou shalt . . . worship . . . and thou shalt rejoice." When you see your first evidence of fruit in any project for God, be careful that you put it in a basket and put it down before the Lord and say, "This is what Thou hast done, Lord; it's all Thy doing." Then fall down in worship before Him. In all your service, don't neglect the quiet place of worship. Your service for God will take on a different character if it bears the hallmark of worship, the mark of the sanctuary, the holy of holies.

"Thou shalt worship!" What do you do when you worship? You don't do much talking. You just have your mind

and heart so filled with God, your spirit so flooded with holy joy, you don't have much to say. Verse 11 puts it so well. You are just happy! You just rejoice before the Lord your God!

That is the highest experience of prayer. At this level of prayer, an all night prayer meeting ceases to be an endurance test, and becomes the channel for a mighty outpouring of the Holy Spirit. Your spirit is so lost in God and He so fills you by His Holy Spirit that you just sit in His presence with great delight, and His fruit is sweet to your taste. You rejoice before Him with joy unspeakable and full of glory. Your mind and heart and being are lost in the fathomless depths of the love and personality of God as revealed in Jesus Christ. And that is the highest level of prayer.

There is no shortcut to this fourth level of prayer. There is no avenue quickly traversed with rush and bustle to this high place. We have to go to school to learn how to pray. But when we get to stage four, we never will want to miss it again.

The disciples said to the Lord, "Teach us how to pray." May we say, "Lord, for the sake of the great throng, for the sake of Thy Son, Jesus Christ, teach me to pray!"

END



Let Down Your Net

DELLA ADAMS LEITNER

"Let down your net"—the long, long hours of toiling
With nothing gained has left your spirit weak;
The emptiness appalls and faith is fading—
Why struggle on? Why work and strive and seek?

Then comes to mind the Master's words of comfort:
"Let down your net; launch out, be not dismayed."
Your net will hold the gift of God's abundance,
Your labor and your efforts he repaid.

His words still sound, assuring, vital yet
To faithful ones who toil: "Let down your net."

You'd never dream of looking in church

for the drivers who cause accidents.

But you'll often find them there—

and maybe in your seat!

By Virginia F. Matson

Why Don't We Drive Like Christians?

YEAR after year for more than 40 years on American highways death has taken an increasing toll. During the past decade, 350,000 Americans died as the result of motor car accidents, and 41,000 of these were children. Each year a city comparable in size to Palo Alto, Calif., or Lafayette, Ind., disappears down a vale of tears, blood, broken bones and bereaved families at a frightful cost to all involved.

When will this slaughter stop? How can we check the grim specter of death, striding up and down the highways with this cruel scythe?

In recent months President Eisenhower has thought it worth while to turn to U.S. churches for help in reducing this "wanton killing on our nation's highways." And the National Safety Council has set up a special committee of church men and women to turn back the tide of destruction.

Little has been said, however, about the accident record of the church group. Theoretically it might seem that Christians should be among the nation's safest drivers. Their stand for total abstinence, their sense of moral responsibility, their concern for others, all seemingly should point toward carefulness on the highways. But what are the actual facts?

* In a recent survey of church-going folk it was learned that in every respect except one—operating a vehicle while under the influence of liquor—their driving habits were about the same as non-Christians. They were involved in

rear-end collisions just as frequently and reported about the average number of accidents as a result of excessive speed, failure to yield the right of way and other traffic violations.

To confirm these findings I went to one of the auto insurance firms specializing in serving total abstainers, the Central Security Mutual Insurance Company of Chicago. This organization estimates that 80 per cent of its clientele are Christians, most of them evangelicals.

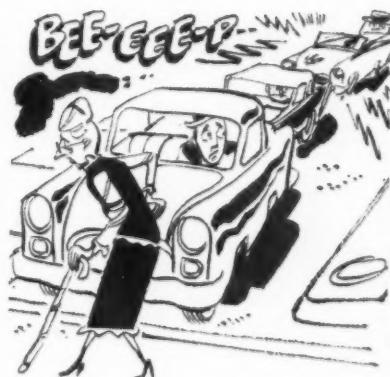
"Can you give me figures to prove that Christians are better drivers than non-Christians?" I asked Central Security's vice-president and secretary, Frank Nicodem. "Do Christian drivers have an appreciably lower accident rate, at least in your firm?"

Nicodem shook his head. "I wish I could say they do," he answered. "Of course they do avoid the many accidents traceable to alcohol. But aside from that, we have discovered that every month our policyholders are involved in accidents which it seems to us should never occur to Christian drivers. Let me show you what I mean."

Taking a report from his desk, Nicodem leafed through its pages "Here is a breakdown of our accident claims for November and December, 1957.

"Forty per cent of our claims were for rear-end collisions. Many of these, perhaps most of them, involved excessive speed and following too closely.

"Forty-four per cent were the results of failure to yield right of way, including



"Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).



"... and hands that shed innocent blood" (Prov. 6:17). Cartoons by Stan Fleming

What CHRISTIAN LEADERS Say About Central Security



I personally carry my insurance with Central Security . . . I appreciate an insurance company headed up by Christian men which only insures non-drinkers and as a result is able to offer the non-drinking public automobile insurance at reduced rates.

vincent brushwyler

Vincent Brushwyler
General Director
Conservative Baptist Foreign
Mission Society



I carry my automobile insurance with Central Security because I believe it provides the double benefits of substantially reduced rates and an open testimony against the evils of alcoholic beverages. I have found their claim adjustments both prompt and highly satisfactory.

george l. ford

George L. Ford,
Executive Director
National Association of Evangelicals



Central Security is unique, in that it provides most adequately our automobile insurance needs but it also is a staunch deterrent in America's constant battle against the liquor traffic. I heartily recommend them to every abstainer.

hubert mitchell

Hubert Mitchell
Missionary, Family Altar League,
Greater Chicago Prayer Meeting

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See page 21



*Something happens to many a believer
the moment he slips behind the wheel
of his car. Is it happening to you?*

pulling out from a curb or intersection. Of course human error is involved here in some cases, such as plain failure to see the other fellow, but other cases would seem to be more a matter of pure impatience and discourtesy.

"The remaining claims were for various other types of accidents — side-swiping another car, skidding on ice, loss of control on slippery streets. Some of these, I'm sorry to say, were hit-and-run cases. Several involved injuries to pedestrians. Many of these, though by no means all, were the result of carelessness."

♦ At this point in the conversation an incident occurred which was very revealing. The phone on the executive's desk rang. Nicodem answered; then after listening a moment whispered to me, "Rear end collision!"

Following a brief conversation, he hung up the receiver. There was an unhappy expression on his usually cheerful face as he told me about the call. The policyholder to whom he had just been talking, a professed Christian, had been hurrying to keep an appointment and had collided with a car driven by an older man, accompanied by his wife. Both cars had been severely damaged and the older couple had been hospitalized.

Then came the incredible thing. The policyholder had lied to the police and the man who had been hit, saying that he had no insurance coverage. "I figured it would save you money," he explained proudly to Nicodem, "because now he'll think that it won't do any good to sue."

Astounded, I asked, "But why did he do that?" "Who knows?" he answered. "Somehow a strange metamorphosis takes place in the thinking of otherwise fine Christians when they find several hundred horsepower harnessed before them and a gleaming strip of highway

ahead. Their manners, their courtesy, their Christian love, sometimes even their basic integrity, seem to vanish in an aura of carbon monoxide fumes as you go speeding down the road."

I thought of a Christian woman who had received a ticket for speeding to church on Sunday morning. She had used tears and the plea that she must be there to sing in the choir to win her release. Later in talking with a friend she wondered how she might have the ticket fixed. "What would the judge think of me, a Christian, being caught speeding on the way to church? What kind of testimony is that?"

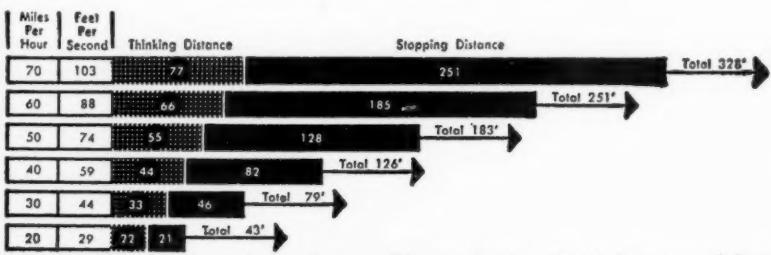
Her companion looked at her in surprise. "My dear," she said emphatically, "your best testimony would be to go into court as an honest Christian, confess that you had done wrong, pay your fine and publicly announce that from this moment you were going to honor God by getting ready for church on time."

My friend quickly saw her mistake, but the incident showed how terribly wrong we Christians can be at times.

♦ ARMED with the facts I had learned from Central Security, plus a bundle of safety literature, I did some more probing in the days that followed. If, as it would appear, the average Christian contributes his full share to the skyrocketing U.S. accident rate, what is there in his make-up or pattern of thinking that is responsible? How can it be corrected? Some of the answers, I think, are evident.

For example, the National Safety Council has noted that 80 per cent of all accidents happen to people who are emotionally upset at the time of the accident. And records of the Central Security Mutual Insurance Company show that more than 80 per cent of the traffic accidents for which their policyholders

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Moody Monthly

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were responsible could have been avoided if their driving had been marked by reasonable care and courtesy or if they had avoided undue rush and hurry. Planning to leave fifteen minutes earlier, giving way graciously to the other driver, realizing that even the most absent-minded or careless or inconsiderate pedestrian is a precious life to be preserved at all costs—these things would work wonders in reducing accidents. *And all of them should characterize the Christian driver!*

The curious enigma of a person calling himself a Christian, fully aware of what this requires in dedicated conduct, and yet turning into a Mr. Hyde the moment he enters a car, raises a serious need to review our Christian conduct. As Nicodemus had suggested in our interview, "We ought to be so truly surrendered that Christ is the Master Driver who directs our hands on the wheel and our feet on the pedals of our car, so that our driving conduct is beyond reproach."

♦ NICODEM and others to whom I talked feel strongly that as Christians, we cannot shrug off our obligation to be safe drivers. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10) They point out that the Bible clearly teaches that we are to have respect for life, respect for law, and consideration for others. Observing these basics of Christian conduct would reduce accidents amazingly.

Some of these things have been pointed out with great effectiveness in a colorful cartoon folder, "Christians Should Drive Like Christians." Written by James DeForest Murch and published first as an article in *United Evangelical Action* this folder has been widely circulated to call attention to some of the Bible passages relating to the safety problem. A glance through it will reveal such texts as, "Submit yourselves to every ordinance of man for the Lord's sake. . ." (I Pet. 2:13); "Let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18); and "These . . . things doth the Lord hate . . . a proud look, a lying tongue, and hands that shed innocent blood" (Prov. 6:16, 17).

What would happen if evangelical Christians in every community suddenly began to *drive like Christians*? Accident rates would go down, lives would be saved, injuries and property loss would decrease. But drivers would also find themselves with testimony which could hardly escape notice. How one drives under pressure or reacts to a traffic rudeness speaks louder than words.

♦ IN one sense the highways of America are an unparalleled mission field on

wheels, wherein the fields are indeed white unto harvest. In the course of an hour's ordinary city driving one meets hundreds of cars, carrying thousands of people. What an opportunity for radiant faces, happy smiles, courtesy and quiet controlled driving to demonstrate that Jesus Christ truly is in the driver's seat!

Certainly the testimony of a driver whose highway habits live up to his profession of Christian faith will be noted by those who know him. Perhaps even more important, his example will count with Christian friends among whom the idea still sticks that in some way high speeds and screaming starts are a mark of verve and personality.

After all, it is the attitude of the driver which counts. Accidents are rarely caused by the motorcar. The modern automobile is the most fool-proof and accident-proof vehicle ever built—until someone steps in and takes the wheel. But the moment such an expensive tool is subjected to human vagaries this wonderful instrument of human happiness and travel can be transformed into a devastating weapon of destruction.

The matter of whether or not you will be a safe driver this week boils down to this basic question:

What kind of person will take over the wheel of your car the next time you drive? Will it be the taut, impatient, me-first kind of individual of whom we see too many? Or will it be a Christ-transformed person, motivated by love, joy, peace, longsuffering and the fruit of the Holy Spirit? In short, will it be your old self or a Christian? END

TWO HUNDRED LIVES

A few years before World War II, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of Scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized, not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. Together, the two hundred knew practically the entire Bible. Passed around from family to family and brought to the gathering on Sundays, the old Book had become so worn with use that its pages were hardly legible.—*The Sunday School Times*

Wonderful Jesus

THE Bible declares that to the born-again person the Lord Jesus is precious. The apostle Peter puts it this way: "Unto you therefore which believe, he is precious" (I Pet. 2:7).

Why do we call Jesus precious? I think for at least three reasons.

♦ **JESUS CHRIST** is precious because He is the only Saviour in the whole world. If there were many saviours, then Jesus Christ would no longer be precious. But since there is salvation in no other, He is very precious indeed.

If we could approach Confucius and ask if he could save us, he would tell us that as a philosopher he could help us solve many problems in this life, but he would surely deny that he is a saviour.

Were we to ask Mohammed if he is a saviour, he would answer that he is a prophet, but not a saviour. There are thousands of prophets in the world, but there is only One who saves us from the penalty of sin and from its power.

If you should approach Buddha, he would ask you to save yourself by attaining that spiritual state called "Nirvana" in which you lose all consciousness of self. But if you were to ask who throughout the ages has attained such a state, Buddha would have to answer, "No one."

For salvation we need far more than philosophy or religious wisdom or a state of mind. We must receive God's life into our own lives. Only Jesus Christ, God's Son, is the Life-giver; He alone can give eternal life.

♦ **THEN** Jesus Christ is precious because He has intrinsic value. He is divine. He is the Son of God from heaven.

"How can you prove that Jesus is the Son of God?" I was once asked.

"How can you prove that you are the son of your father?" I asked in reply. "In the first place, you have to own that he is your father. Second, he has to recognize that you are his son."

"Suppose Jesus called God 'Father' and God said 'No!' Then there would have been something wrong. But the fact remains that only Jesus called God 'Father' and more than once in the New Testament God publicly acknowledged Jesus to be His Son."

Jesus is indeed the Son of God and as such He is extremely precious, because, as He Himself declared, "I am the way, the truth, and the life: no

man cometh unto the Father, but by me" (John 14:6).

♦ **FINALLY**, Jesus is precious because He has practical values. First and foremost, He can forgive our sin. No other man can forgive sin; not priests or preachers, bishops or archbishops, or even popes. Jesus can do so because He Himself is sinless and gave Himself to die for our sin. If only we trust Him, He is willing and ready "to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Not long ago on a steamer in the Philippines I talked with a young Chinese who was about to commit suicide because he had lost a great deal of money in gambling. I urged him to start a new life by trusting in Jesus. He said he was willing. Bowing his head, he followed me in a short prayer, "O Lord Jesus, have mercy upon me. Forgive my sin and give me peace."

He repeated the prayer several times. Suddenly he brightened up and said triumphantly, "The burden of sin has rolled away! I feel I am a new man!" Jesus can and will forgive our sin, if we just trust Him.

♦ **JESUS** also helps us to conquer our sins. As a Christian, if you desire to get rid of any form of iniquity—be it impurity of thought, dishonesty, gambling, drunkenness, hatred, jealousy, or any other—the Lord Jesus Christ will help you do it, if you trust Him for it.

And He gives us peace and joy which the world cannot give. A Christian guide in Rome once told me that when Paul was led out from the prison to be beheaded, he is said to have looked up and smiled, singing praises to the Lord until the last. Surely true believers in Jesus Christ have everlasting peace and joy, even at the point of death.

♦ **FINALLY**, after death, the Lord Jesus will lead us to heaven, that where He is, we also may be. Christians need not be afraid of death because we shall not pass Jordan alone; Jesus will be there.

A young professing Christian was dying. Not sure of what was coming after death, he lay trembling. I read to him from the Bible, including the verse, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out" (John 6:37). He found peace in coming to Christ in full trust, and died smiling.

Yes, unto all who believe, Jesus is precious. END



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Youth leaders enjoy sing at Mt. Hermon Bible conference grounds.

I Believe in *Bible Conferences*



Moody Monthly



Busy soda fountain at LeTourneau Christian Camp, Canandaigua, N.Y.



"The heavens are telling the glory of God" above Lake Pleasant, N.Y.

by Louis T. Talbot

I believe in Bible conferences, simply because I know what they can do and have done in the lives of people.

For example, a certain young man I know, who was totally indifferent to spiritual things, was prevailed upon to attend a summer Bible conference. There, for the first time in his life, he was confronted with the claims of the Bible. A prominent Bible teacher furnished him with challenging proofs that this Book is indeed the Word of God. Greatly impressed, the young man went to the bookstore located on the conference grounds and bought several books written by the speaker. Armed with this literature, he studied carefully the reasons presented for divine inspiration, gave himself to a thorough study of the Word, and eventually surrendered his life to the Lord. Now he is an influential chaplain in the U.S. Navy.

Another young man I know was invited by his girl friend to a family Bible conference. The young fellow claimed to be an atheist and he refused to attend church with the girl. Because of the informal atmosphere of the conference, he consented to come, but he laid down one condition: at the end of a certain Bible teacher's message he insisted that he be allowed to challenge the speaker's statements. Confident that the teacher would be able to handle him, the girl agreed, although with some misgivings.

On that particular day the Lord led His servant to dwell upon the way of salvation. At the end of the lesson he gave an invitation. The girl was astonished to see her friend going forward, not to start an argument but to receive Christ!

Over the years it has been my high honor to be associated with many Bible conferences. I have witnessed in these

years the marked blessings of God upon young and old in such a way that I am completely convinced of the effectiveness of this method of disseminating the Word of God.

♦ THE Bible conference has had an important role in the spiritual development of our country. It grew out of what I consider the Golden Age of Bible teaching in America. In that period, which began some years before the turn of the century, God gave the church the mightiest Bible teachers it has ever known. Through such spiritual giants as Moody, Torrey, Gaebelein, Gray, Scofield, Halde- man, Ironside, Newell, Bryan, Pettingill and a host of others, the Lord created an interest in the study of His Word such as never has been equalled anywhere, in any age.

It is not surprising that this tremendous movement became closely related to the great evangelistic efforts, the foreign missionary enterprise and the establishment of the first Bible training institutes in this country. Next to the local churches themselves, the summer Bible conferences became the most consistent "feeders" of recruits to these great causes.

What was it that brought the glow to those early summer Bible conferences? The thrilling, fearless teaching from the Word of God concerning the personal, premillennial, imminent and visible return of our Lord Jesus Christ. In those days thousands, like the Thessalonians of Paul's day, were thereby persuaded to turn "to God from idols and to serve the living and true God; and to wait for his Son from heaven" (I Thess. 1:9, 10).

Conferences which even to this time have placed the emphasis on the prophetic Scriptures are still signally blessed of God in attracting men and women

who desire to know the significance of world events. And with strong reason. The striking fulfillment of prophecy in the establishment of the nation of Israel; the stirring developments in the strategic Middle East; the launching of space satellites and construction of the most fearful weapons of war ever conceived by the mind of man—these are matters in which people are vitally interested. Ours is the serious responsibility to give an answer to the questions which fill the hearts of our generation.

♦ My interest in summer Bible conferences is far from being an academic one. For they have had a great impact on my own life and ministry.

Not long after graduation from Moody Bible Institute, and classes at McCormick Seminary, I was called to one of my first pastorates at Oak Park, Ill. Having myself been so deeply inspired by summer Bible conferences, I immediately introduced them on a smaller scale into this church. Afterwards this became the pattern of my ministry wherever I went. I believe this was also true to some degree of many of my contemporaries.

At that time I proposed to my church that during the summer months we erect a large tent, calling it "The Tent Evangel" after the work of a similar name in New York City. Being located so near Chicago, we had the advantage of the ministry of the outstanding Bible teachers of the day, and we ran a continuous prophetic, missionary and evangelistic program. Nothing like that had been tried before, so it was an astonishment to pastors of much larger churches than mine what God wrought that summer.

As a rule, during the hot, humid Midwest summers, churches either closed their doors after the Sunday morning service or resigned themselves to a hand-



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Some movements are ordained of God to meet a particular need for a particular time. This one is here to stay.

ful of listeners in the evenings. By the grace of God, we found it impossible to accommodate all the people who wanted to crowd into our tent afternoons and evenings. We had our largest congregations at the time of year most difficult to draw a crowd.

The only explanation for it is that the blessing of God rested upon the declaration of His Word. There was a famine in the land for truth and we were able to dispense that which satisfied the hungry soul.

♦ I wish to make five specific observations from my own experiences concerning the value of Bible conferences.

The first is the spiritual enrichment of a summer Bible conference. This is the most important feature of such a conference and the basic reason for its existence.

The feast of good things from the Word of God, the fellowship with those of like precious faith, the exchange of ideas and discussion of mutual problems are all of inestimable value to those who labor in the vineyard of the Lord. Somehow all differences in denominations fade away and, as they will in the Father's house, Christians gather as one body in Christ.

The summer Bible conference enables the pastor of an obscure work to enlarge his vision. I doubt if at any other place

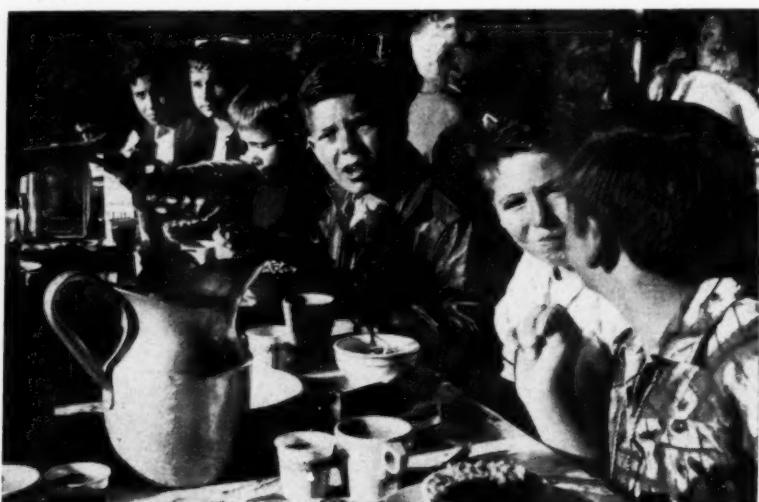
one gains a clearer comprehension of the vastness of the work of the Lord or greater assurance that he is not alone in his trials and his triumphs. At a truly spiritual, Christ-centered conference, God's servants may light their flickering torches and carry the blazing fire back into their pulpits.

"The inward man" is thus renewed and heart uplifted with courage and faith for the task. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12), and we need all the reinforcements from God's Word and His people that we can obtain.

♦ **SECONDLY**, there is great physical refreshment to be gained at a summer Bible conference. Few things can equal the restfulness of an atmosphere of conference grounds composed of cool woods, green grass and blue lakes or rivers.

Ours has been called "the most nervous age in history." The tensions of today are the wide fields of study for the psychiatrists, but the Christian has the only sure cure: rest of mind, heart and body and recreation in a Christian atmosphere. As someone has expressed it: "The Lord said, 'Come ye apart and rest awhile,' and we had better obey Him if we do not wish to 'come apart' spirit-

"Hey, pass the milk down this way, too! Don't use it all!" Chow time at Hume Lake.



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Park of the Palms Keystone Heights, Florida
May, 1958



Dr. Louis T. Talbot,
Chancellor of the
Bible Institute
of Los Angeles

ually, mentally and physically."

This is the era of speed and pressure. Crackups are the order of the day. It behooves the child of God to refuse to allow the world spirit to interfere with his peace of mind and to ruin his nervous system.

♦ ONE of the greatest pleasures of a summer Bible conference is the presence of missionaries. The missionary himself enjoys it as much as those who take such delight in hearing from his lips the thrilling exploits in the far corners of earth. What a blessing for him who has labored in isolation to be able to sit down and converse with other laborers in the Lord's vineyard!

It has been my unparalleled privilege to make four journeys around the world to visit the missionaries from our school. A number of those I have met obtained their first glimpse of the world's need at a Bible conference and were led to invest their lives to take the gospel to those who sit in darkness and shadow of death.

Parents should bring their children under the influence of missionary speakers in our great summer Bible conferences. Perhaps your family circle contains a Carey, a Livingstone, a Mary Slessor. It would be impossible to estimate what the mission boards owe to Bible conferences and churches all over the land whose young people have found their places in the missionary enterprise.

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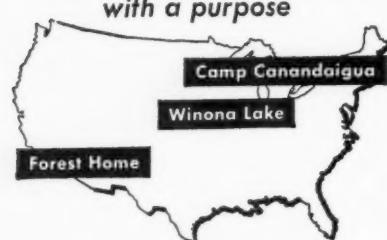
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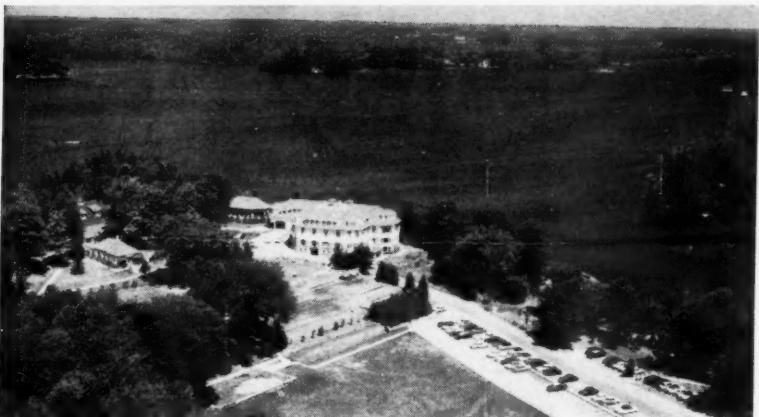
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♦ ANOTHER value of summer Bible conferences is what I call "propaganda" value. By propaganda I mean the legitimate use of such conferences to display, demonstrate and sell wares for the work; to announce gatherings for such interests; to advertise Christian schools; to set up workshops. Thus the attention of the Sunday school teacher, the young people's worker, the Christian education director, the child evangelism leader, pastors, missionaries and all of God's servants is focused upon modern methods and materials to make him more efficient, "by all means [to] save some."

The tools of the trade today are the most attractive and skillful ever devised. If properly used for the glory of God, they may be effective in the winning of young and old.

♦ THE last value I want to mention, although it is surely not the least, is the family benefit.

Parents have told me that the summer Bible conference solves their annual vacation problem. This is particularly true of the "family conference" which is gaining in popularity. This type of conference attempts to provide something worthwhile for every member of the household.

More and more conferences are ar-

ranging meetings and recreation on the junior and young people's levels, and providing games, nurseries and babysitters for the small fry. Thus families are able to enjoy that family "togetherness" so widely advocated not only by Christian leaders but also by today's educators and psychologists.

♦ CERTAIN movements are ordained of God for specific purposes, to meet a particular need for a particular time. Men are led to launch such enterprises; they flourish for a time and then, in the providence of God, they pass off the scene to make room for others.

I do not believe this applies to the summer Bible conference. I believe it is here to stay. There is a degree of permanency to it that recommends it. It is as effective today as it was at its inception.

My conviction is that the summer Bible conference will increase in influence and be a means of spiritual enrichment until the day dawns and the shadows flee away, and we shall all be forever with the Lord and with each other in blessed fellowship. The summer Bible conference can, under the control of the Holy Spirit, be a foretaste of that wondrous, longed-for day.

END

Bible Conferences and Camps

Canada

Blue Water Conference, Wallaceburg, Ont.
Write: 153 King St., W. Chatham, Ont.
Canadian Keswick Conference, Muskoka, Ont.
Write: 400 Mount Pleasant Rd., Toronto, Ont.
Fair Havens Bible Conference, Beaverton, Ont.
Write: R.R. No. 3, Beaverton, Ont.

Guelph Bible Conference, 485 Waterloo Ave., Guelph, Ont.
Muskoka Bible Conference, Morinburg, Ont.
Write: 6 Humewood Dr., Toronto, Ont.
Pioneer Camps, Ontario, Write: 30 St. Mary St., Toronto 5, Ont.

Bible Conferences and Camps

West

Arizona Bible Institute Summer Bible and Missionary Conference, Mount Eldon Camp Grounds, Flagstaff, Ariz. Write: 3025 W. McDowell Rd., Phoenix, Ariz.

Cannon Beach Bible Conference Center, Box 398, Cannon Beach, Ore.
Camp Bethel, on U.S. Highway 14, Big Horn Mountains, Wyo. Write: Floyd E. Ellison, Basin, Wyo.

Deer Valley Ranch, Buena Vista, Colo. Write: S. P. Woolmington, Nathrop, Colo.
The Firs Bible and Missionary Conference, 4605 Cable St., Bellingham, Wash.
Forest Home Christian Conference Center, Forest Home, Calif. Write: 4940 Vineland Ave., North Hollywood, Calif.
Hume Lake Conference, Hume, Calif. Write: 155 Van Ness Ave., Fresno 21, Calif. (Affiliate of Long Meadow Camp.)
Lake Sammamish Bible Conference, Box 242, Bellevue, Wash.
Long Meadow Camp, Hume, Calif. Write: 155 Van Ness Ave., Fresno 21, Calif. (Affiliate of Hume Lake Conference)
Mount Hermon Association, Inc., Mount Hermon, Calif.
Pine Valley Bible Conference, Box 48, Pine Valley, Calif.
Silver Cliff Ranch, Buena Vista, Colo. Box 1519, Colorado Springs, Colo.
Silver Fork Bible Conference, 2178 E. 48 S., Salt Lake City 7, Utah
Southwest Bible and Missionary Conference, Box 881, Flagstaff, Ariz.
Twin Peaks Bible and Missionary Camp, Box 907, Grand Junction, Colo.
Young Life Ranches, Box 1519, Colorado Springs, Colo.

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South

Ben Lippen Conference Center, Route 4, Asheville, N.C.
Camp Didakee, Division of Hampden DuBose Academy, Zellwood, Fla.
Great Smoky Mountains Bible Conferences, Bryson City, N.C.
Mounthaven Bible Conference, Glade Valley N.C. Write: 3056 Marmion St., S.W., Winston-Salem, N.C.
Lake Louise Conference Grounds, Toccoa, Ga.

Bible Conferences and Camps

Midwest

Byron Bible Camp, Box 211, Huron, S.D.
Camp Awana, Fredonia, Wis. Write: 3859 N. Central Ave., Chicago 34, Ill.
Camp Barakel, Fairview, Mich.
Camp Michawana, Middleville, Mich. Write: 21122 Indian Rd., Detroit 19, Mich.
Camp Sun-Chi-Win, Pembine, Wis. Write: 604 N. Clark St., Chicago 10, Ill.
Cedar Lake Conference Grounds, Rest-A-White, Box 87, Cedar Lake, Ind.
East Iowa Bible Conference, Deep River, Iowa.
Gitchi Gumee Bible Camp, Eagle River, Mich.
Gull Lake Bible and Missionary Conference near Kalamazoo, Mich. Write: 480 Cheshire Dr. NE, Grand Rapids, Mich. (July-August, Box 248, Kalamazoo, Mich.)
Honey Rock Camp, Three Lakes, Wis. Write: Wheaton College, Wheaton, Ill.
Iowa-Nebraska Regular Baptist Camp, Clear Lake, Iowa. Write: Ventura, Iowa.
Lake Superior Bible Camp, Ironwood, Mich. Write: Box 300, Ironwood, Mich.
Lake Waubesa Bible Camp, McFarland, Wis. Write: 700 Femrite Dr., Madison 4, Wis. (Spring address)
Maranatha Bible and Missionary Conference, 4759 Lake Harbor Road, Muskegon, Mich.
Moody Youth Camp, Antioch, Ill. Write: 1609 N. LaSalle St., Chicago 14, Ill.
Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Iowa. Write: 2006 Douglas St., Omaha 2, Neb.
Raccoon River Bible Camps, Scranton, Iowa.
Winona Lake Bible Conference, Winona Lake, Ind.

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Toccoa Falls, Ga.	July 7—13
Canby, Ore.	July 7—13
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Mahaffey, Pa.	July 12—Aug. 15
Beulah Beach, Ohio	July 18—27
Whitewood Beach Camp, Langford Park, Alta.	July 19—Aug. 3
Pinhook Camp, Ozone, Ark.	July 22—28
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Camp Wabanna, Mayo, Md. Write: Box 2120, Washington, D.C.

Central New York Bible Conference, Homer, N.Y.

Harmony Heart Camp, Jermyn, Pa. (Affiliate of Highland Lake Bible Conference)

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Highland Lake Bible Conference, Highland Lake, N.Y.

Hilltop Ranch, Conowingo, Md. Write: Box 3, Philadelphia 5, Pa. (Affiliate of Morning Cheer Bible Conference)

Lakeside Bible Conference, Inc., Kent Cliffs, Carmel, N.Y. Write: 87-81 193rd St., Hollis, 23, N.Y.

LeTourneau Christian Camp, Canandaigua Lake, N.Y. Write: Box 48, Canandaigua, N.Y.

Montrose Bible Conference, Box 1, Montrose, Pa.

Morning Cheer Bible Conference and Camps, Sandy Cove, North East, Md. Write: Box 3, Philadelphia 5, Pa.

Mount Lou-San Bible Camp, 401 S. 17th St., Harrisburg, Pa.

North Mountain Bible Conference, Box 22, Wilkes-Barre, Pa.

Ocean City Summer Bible Conference, 603 Tenth St., Ocean City, N.J.

Odosaghi Bible Conference, Machias, N.Y. Write: 12 Maple Ave., Arcade, N.Y.

Ontario Bible Conference, Lycoming, N.Y. Before June 1 write: 72 N. Fulton St., Auburn, N.Y.

Penn Grove Summer Bible Center, Hanover, Pa. Write: Box 1, York, Pa.

Penwood Bible Camp, Box 42, Galeton, Pa.

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Rumney Bible Conference, Rumney Dep't., N.H. Write: New England Fellowship, 10 Kingston St., Boston 11, Mass.

Sacandaga Bible Conference, Broadalbin, N.Y. Write: Box 422, Ridgewood, N.J.

Seneca Hills Bible Conference, Box 464, Franklin, Pa.

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Word of Life Inn (family), Word of Life Island (ages 13-25), Word of Life Ranch (ages 7-13). Write: Word of Life, Schroon Lake, N.Y. Before June 1, Box 511, New York 8, N.Y.

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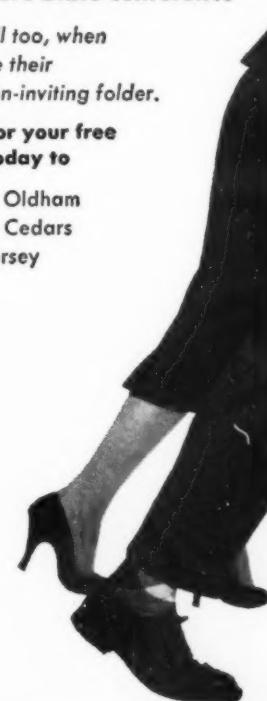
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By Elizabeth Strachan



*Out of years of experience a mother
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MOTHERS

It's good to be remembered every year on the second Sunday in May. Mother's Day makes us very happy and we are duly grateful. But when all the flowers have been presented and all the verbal tributes paid, let's be honest about it, mothers. We do make mistakes—many mistakes—and some of them are tragic. For the sake of those women, most of

whose lives are yet before them, I would like to point out a half dozen ways in which a young mother may fail her children, to her lifelong regret.

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One of the saddest conversations I ever had was with a young school teacher who had married a goodlooking, charming man-about-town in no way suitable to be a father. Though the man caused his wife no end of heartaches, the one that overshadowed all others was his influence on their children. Only those who seek divine guidance in courtship and marriage can avoid this almost irrevocable mistake.

2. Beginning too late. A noted authority on child-rearing once said that the answer to almost every problem connected with children is to begin a bit earlier.

One young mother came up to a speaker and asked him how soon she should begin the spiritual training of her child.

"How old is the child now?" he asked.
"Five."

"Oh, lady," the speaker answered in evident distress, "go home with haste. You have already lost the five best years."

I don't mean that you should push your children ahead of themselves or expect more of them than their age demands. Nevertheless in nearly every field you will find that the earlier you begin, even on a simplified scale, to cultivate the virtues and qualities you want them to possess, the easier will be the task.

3. Thinking that the body is more important than the soul. The story is told of a young girl who received a gorgeous three carat diamond ring from her fiance. The ring came in a beautiful little box. The foolish girl was so delighted with the little box that she scarcely noticed the diamond within.

Thousands of well-meaning mothers today are making the same mistake. God sends them a treasure that is wrapped in a darling little body, and instead of giving their attention to the treasure within, they give it to their baby's box.

Your child's health and clothes and looks are important, of course, but that isn't the part that will live forever! The invisible soul within is the true treasure, and it is only as you prepare that treasure for Christ have you fulfilled your task as a parent.

4. Thinking our children will grow up to do what we say, rather than copy what they see us do. Being a mother would be much simpler if this were true, but it is not.

We are told that 95 per cent of what a young mother does with her child is in imitation of her own mother. Sometimes it seems as though our children would say to us, "What you do speaks so loudly, Mother, I can't hear what you say." And it is true of mothers just as it is true of preachers that "An ounce of walk is worth a pound of talk."

A mother can give scores of lectures on truthfulness, but her lectures will be

more than worthless if her children hear her lie about their ages when buying a railway ticket. Perhaps the richest inheritance that a child can have is the memory of a holy mother.

5. Failure to pray. The Bible and experience teach that what Tennyson said is true, "More things are wrought by prayer than this world dreams of." Prayer for our children before and after birth can bring more blessing to them than we can ever imagine. "He is able to do exceeding abundantly above all that we ask or think" is what God offers to do for those who will bring their children to Him in prayer.

Prayer prepares our children for an early conversion, inclines their hearts toward the things of God, and gives them that blessing of God which "maketh rich." Mothers are very busy people. But if you are too busy to pray, mother, as someone has said, "you are too busy."

6. Thinking anything else is more important than the training of one's children. The world justly condemns the social butterfly mother, who neglects her children for parties and a good time. But children can also be neglected by mothers absorbed in good things: parent-teacher's activities, Christian work and the affairs of the church.

Possibly no mother is so tempted to neglect her children as the missionary mother who is surrounded by so much need and opportunity. One of the saddest things I have ever read in missionary biography was David Livingstone's admission that one of his chief regrets was that he neglected his own children.

Whatever our needs and weaknesses may have been or may be, we can bring them to God, and His grace is able to cover and overrule. We can pray in the words of the one who wrote:

*Dear Lord, take up the tangled strands
Where we have wrought in vain;
That by the touch of Thy dear hands
Some beauty may remain.
Transformed by grace divine,
The glory shall be Thine.*

Nevertheless, the classic verse on this problem is found in Paul's letter to Timothy to the effect that he that does not care for his own is worse than an infidel and has denied the faith (I Tim. 5:8).

For the average mother, this "sacrifice" means only about twenty years out of her seventy years of life. Most mothers then have around thirty years of service that they can give to the Lord and His work after their children go off to college. And those thirty years will not only be happier, but more fruitful, if she has been willing to let her children "tie her feet," as the Indian proverb puts it, when they were young.

END

In the Study

By WILBUR M. SMITH

An Unfair Attack Upon Premillennialism

A BOOK has recently appeared entitled *The Millennium*, to which I feel compelled to give some serious attention in these columns for three reasons: first, the author, Dr. Loraine Boettner, has given to our generation a number of well-written volumes, including *The Reformed Doctrine of Predestination*, *Studies in Theology*, and *Immortality*, and is recognized as a normally dependable conservative scholar; second, any volume of 370 pages on the millennium, if written with care, deserves consideration; and third, this particular work is one of the most unfortunate pieces of Biblical interpretation I have come upon for a long time. It is not only unfortunate but unfair, and in many places untrue, and the bitter criticisms made of those with whom the author disagrees must be answered.

In many places in this work, the assertions are, as I have said, grossly unfair. For example, at the conclusion of the book (pp. 364 ff.) Dr. Boettner lists twelve of the principal heresies of the early church: Docetism, Montanism, Monarchianism, Arianism, Apollinarianism, Pelagianism, etc., and then says, "Add to these Premillennialism, and you have a roster of the principal errors in the early Church."

This is a terrible statement in view of the fact that practically the whole of the early church was premillennial in its position on the Second Advent. Not one of these real heresies mentioned ever dominated the whole church; they were *heresies*, while premillennialism was the common belief of the most orthodox of the early church. In making such a statement, the author places with the arch heretics of the early church that magnificent group of Christian scholars and loyal defenders of the faith who have advanced the premillennial view,

such men as Dean Alford, Godet, Auberon, Zahn, Fausset, S. P. Tregelles, J. C. Ryle, etc.

Moreover, in so classifying premillennialists, Dr. Boettner has apparently forgotten what he wrote on the first page of the Introduction. Of the three views of the Second Advent, postmillennialism, a-millennialism, and premillennialism, he acknowledges that each of these hold that the Scriptures are the Word of God, each has the same general concept of the death of Christ and of the resurrection body, and "each of the systems is therefore consistently evangelical and each has been held by many able and sincere men." Saying that premillennialism is "consistently evangelical" and classifying it as the thirteenth heresy of the early church are two different things!

As others have done before him, Dr. Boettner stoops to the old but untrue accusation that premillennialists are to be grouped with the followers of Charles T. Russell, the sect of Jehovah's Witnesses. To put Dr. Scofield in one paragraph, Judge Rutherford and Charles Russell in the next, and G. Campbell Morgan and F. B. Meyer in the following two paragraphs is to create a totally false impression of premillennialism (see also p. 360). While he elsewhere admits that Russelism has been strongly opposed by premillennialists, he adds that the two groups cannot be said to be altogether separate. This would be repudiated by every premillennial teacher in America. It is not fair to make charges like this without any justification whatever.

Again, Dr. Boettner is not being fair when he devotes an entire chapter to the subject of date-setting (pp. 324-346), but actually *does not name one outstanding premillennialist of the last one hundred years who has set dates*. He does remark, "Another prominent Dispensationalist speaking over the radio said that the establishment of the nation of Israel in Palestine, which occurred on

May 14, 1948, was the 'budding of the fig tree,' and that since we are told that the generation living at the time of the budding of the fig tree shall not pass away until all these things be accomplished, the Lord is sure to return within 40 years from that date (of. Matt. 24:32-34)." I am sure I know of whom Dr. Boettner speaks here, and as far as I know, this is the only individual of any prominence in the premillennial group of teachers today who has attempted to set a date, and many have personally expressed to him more than once their disapproval of this.

I could give Dr. Boettner some more relevant material than he has set forth in this chapter on date-setting. One cannot rightly accuse contemporary premillennialism of systematically setting dates by an anonymous reference to one of the lesser writers in this field today. Why does not the author admit that not one of the original editors of the Scofield Reference Bible, and not one of the members of the present Scofield Bible Revision Committee has set dates in all their thousands of pages of writing? To say that one believes Christ's return may be near is certainly not the same as setting dates. Luther himself believed that he was living at the end of the age, as did many of the Church Fathers.

♦ ONE of the most malicious (I use this word deliberately) statements regarding serious students of the Word of God that I have seen from the pen of a recognized conservative scholar is found on page 7 of this book: "Premillennialism has little sympathy with the detailed, scientific, painstaking study of Scripture, and is apt to be quite impatient with the scholar or theologian who spends hours trying to arrive at the correct exegesis of a text and who perhaps even hesitates to make a final dogmatic pronouncement."

The truth is that premillennial scholars give a great deal of attention to exegetic minutia. At Dallas Theological Semi-

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nary, which, with some three hundred students, is the largest seminary holding the premillennial view in our country, as far as I know, any student graduating from the regular four-year course must have completed four years of Greek requiring sixteen hours as a minimum, and three years of Hebrew, or sixteen hours. In the Bible Department, a total of twenty-four semester hours are required as a minimum. The 275 students taking Greek at Dallas Seminary today do not represent "little sympathy with the detailed scientific painstaking study of Scripture."

The doctrinal statement of Fuller Theological Seminary embraces the premillennial view, and no man can graduate from this school without having completed three years of Greek and two years of Hebrew, under professors who have earned degrees in the field of linguistics at our more famous institutions of learning. This is true of other seminaries in our land holding this view.

Even the better Bible institutes are training men in careful exegesis of the Scriptures; for example, the Moody Bible Institute requires the following minimum hours for graduation from the three-year Pastors Course: Greek Grammar, 8 hours; Greek Syntax, 3 hours; Greek Exegesis, 6 hours, making a total of 17 hours of Greek. There are 213 students enrolled in various Greek classes there today, or more than the total enrollment at many conservative seminaries. Furthermore, the work offered at Moody today is on a college level, and is so recognized by colleges and universities that accept its credits in transfer. And it is hardly necessary to add that all of the approximately one thousand students in that school are being systematically trained in English Bible.

Actually, hundreds of passages in the Bible are ignored in most systematic theologies written by non-premillennialists, and it has been for the premillennial scholars to rescue from undeserved neglect these many verses in the Scriptures. I challenge Dr. Boettner to name any systematic theology written by a non-premillennialist in the last hundred years that even attempts to treat scores of passages expounded—whether or not we agree with his interpretation—in such a work as Peters' *Theocratic Kingdom*.

I would be the first to grant that Calvin was the greatest Biblical commentator of the Reformation, indeed, of modern times, but Calvin concluded his work on the Book of Ezekiel with Chapter 20, and never touched the Book of Revelation. It will not be out of order, I think, to quote here from a recent authoritative work (*Calvin's Doctrine of the Last Things*, by Heinrich Quistorp, London, 1955) representing the only thorough treatment of Calvin's eschatology that I know of in our language.

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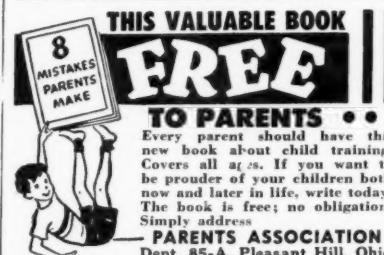
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The Introduction begins most significantly, "The theology of the reformers is not primarily concerned with questions of eschatology. Their chief concern is with the problem of justification and the matters immediately relevant to it. The reformers were somewhat afraid of the doctrine of the last things because they saw that in the hands of the Catholics it was misused in a speculative sense, while in the hands of the fanatics it was misused for apocalyptic purposes.

On the same page the learned author frankly admits, "In consequence they [the reformers] neglect the special content of the Christian hope. Too preoccupied with their own peculiar theme and too much afraid of distortions, they never succeeded in attaining any conclusive and independent formulation of Christian eschatology. This had disastrous consequences for subsequent Protestant theology." What is true of the reformers is generally true of reformed theology. It is the best theological system we have, but it is notably weak in eschatology.

Another amazingly inaccurate statement is found at the very beginning of the volume: "Premillennialism thrives most and makes its greatest gains in time of war or of national crisis when people are anxious and worried about the future." Now, the two men at whom Dr. Boettner directs most of his criticisms are John Nelson Darby and C. I. Scofield (I find over forty different references to Scofield and the Scofield Bible, and in some sections four and five pages are devoted to criticism of this writer). It so happens that the ministry of John Nelson Darby began in 1827 and experienced its widest reception about 1870, though he continued to minister to the end of his life. Thus, all of Darby's views were developed at a time when Europe was free from major conflicts. As for Scofield, his Bible was first issued in 1907—and when has the world been so free of war as from 1900 to 1907?

♦ SOME of the views advanced here must be looked upon by many—premillennial, postmillennial, Christian or non-Christian—as devoid of factual support. How is it possible for anyone who looks at a newspaper today, if only for five minutes a day, and who knows anything at all about events taking place in this world, to write a chapter on "The World is Growing Better" (ten pages of this!)? The curve of criminal statistics is rising in every major western nation, and frightfully in our own. The most destructive wars the world has ever known have come upon us since the beginning of this century. The nation of Germany has revealed a capacity for torture, brutality and butchery such as was never dreamed of until Dachau and Buchenwald. How can we say that the world is getting

better when one nation, within a period of ten years, kills six million men, women and children because they are Jews?

More people are under the dominion of a materialistic, atheistic government today than at any time in the history of the world. Brunner is right when he says that we now have for the first time in history world atheism supported by government. There are at the present time six hundred million more people in this world without Jesus Christ than there were at the beginning of this century. How can anyone say that the world is getting better?

Even more surprising is some of the data set forth by the author to prove his point. He says, for example, that the advances in modern medicine and the possibilities of longer life indicate that the world is improving. According to the Bible, the greatest longevity known to men was in the pre-Noahic period—and that ended with the corruption described in Genesis 6! What has long life to do with bettering world conditions?

Dr. Boettner claims that the number of theological seminaries, Bible institutes and Christian colleges "in which the Bible is studied systematically is growing faster than the population, and the enrollment is increasing steadily." Several fallacies are evident here. In the first place, the number of students attending Christian educational institutions in this country is far less in proportion to the population than it was in 1870. Though we thank God for the Christian colleges we have, we must acknowledge that it is our state universities—which are most definitely *not* Christian—that are absorbing the majority of students. In his volume, Dr. Boettner recognizes that most Bible institutes are premillennial in faith, and that in these institutions the Bible is studied systematically—but elsewhere he complains that in these same schools the Bible is not seriously studied!

One of the most ridiculously optimistic chapters on the future of the world ever written by a theological professor is contained in a volume from which Dr. Boettner continually quotes, James H. Snowden's *The Coming of the Lord*, published in 1919. While admitting that Snowden was definitely mistaken in the optimistic views there set forth, Dr. Boettner proceeds along the same course and falls into the same error.

Another proof of the fact that the world is getting better, according to Dr. Boettner, are the "several evangelical radio programs with nation-wide or world-wide coverage." Of the four broadcasts specifically mentioned, two are conducted by men with premillennial convictions, as are many other similar programs not named, e.g., the Old Fashioned Revival Hour, the Hour of Decision, the Back to the Bible Broad-

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cast, Dr. DeHaan's Bible Class, and the radio ministry of Dr. Donald Barnhouse. If premillennialism is such a grievous error, how can Dr. Boettner say that radio programs which promote the premillennial view are an indication that the world is getting better?

Some of the interpretations here are really quite fantastic, no matter what one's views of prophecy might be. I have read many different interpretations of the apostasy referred to by St. Paul in I Thessalonians 2:15, 16, but the view set forth here is a new one to me—that this was the Jewish apostasy which reached its climax at the destruction of Jerusalem and the dispersal of the Jewish people. Moreover, Dr. Boettner follows an interpretation that is becoming prominent among a group of modernists—and Dr. Boettner is no modernist—in overemphasizing the significance of the destruction of Jerusalem in A.D. 70 and asserting that this was the Great Tribulation. If that is so, I wonder what the Apocalypse meant by its reference to the Great Tribulation, in a passage written at least twenty years after the fall of Jerusalem?

Another peculiar interpretation is that of the difficult prediction of our Lord regarding the sign of the Son of man to be seen in the heavens before the Second Advent (Matt. 24:30)—we are here told that this was fulfilled at the day of Pentecost, "which was in the truest sense a visible and tangible sign to the disciples by which they were enlightened regarding the real nature and purpose of Christ's kingdom," etc. But that is not what the text in Matthew says. It says that when the sign of the Son of man appears in heaven "they shall see the Son of man coming on the clouds of heaven with power and great glory." The entire Christian Church has always agreed that this has reference to the Second Advent, but the Second Advent did not follow the Day of Pentecost, and therefore Pentecost was not the sign of the Son of man in heaven. Actually, the author declares that this sign "appears on the earth and is seen by the disciples," but the text specifically states that the sign will be in the heavens.

♦ THE author misleads his readers in repeating a quotation used by David Brown over a century ago, from the great New England divine of the seventeenth century, Increase Mather. He makes Mather, who he admits is a premillennialist, say, "And a most loathsome work they do perform, both to God and man, that dig up the ceremonies out of that grave where Jesus Christ buried them above sixteen hundred years ago." The ordinary reader would conclude from this that Mather was opposed to the view of the return of Israel to

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Palestine, when in reality Mather was the first Christian scholar in America to write a volume setting forth the pre-millennial coming of our Lord, with a vast apparatus of Scripture references, and insisting that Israel would go back to Palestine. The book, *The Mystery of Israel's Salvation*, is in my own library, and I have given it no little study.

I am very sorry to see Dr. Boettner attempting to defend his thesis of post-millennialism by a chapter entitled "A Pessimistic Theory." The fact is, most of the faith mission movements of our century are in the hands of premillennialists, as are the major Bible exposition programs on radio. These men are the ones who continually speak of real hope, the hope of our Lord's return. To interpret the Word of God as teaching that this age will end in anarchy, apostasy and great tribulation is not being pessimistic.

Winston Churchill warned England in the early part of this century that a war with Germany was on the horizon, and that she should prepare for it. He was labeled a warmonger, an orator of doom, and a pessimist; but pessimist or not, Churchill was right, and the British empire was caught unprepared.

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♦ In referring to the Scofield Bible, it is not true to say, "Periodicals like the Sunday School Times and Moody Monthly frequently refer to it, and always with an air of having spoken the final word if they can quote a passage from it to support their views." These words are quoted approvingly from a work written by Pieters twenty years ago. I am not going back to examine the periodicals of that time, but this surely is not the situation today. As a regular monthly contributor to both of these publications, and having known both of them intimately for years, I would join with a host of others in declaring that in their infrequent references to the Scofield Bible, they do not allude to it "with an air of having spoken the final word."

In the introduction to this volume, Dr. Boettner admits: "Little pretense can be made to originality in this book. Most of what is said here has been said

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before by scholars much superior to the present writer. The primary purpose of the present work is to make available in summarized and systematized form the information concerning these eschatological problems that has been wrought out through generations of careful study by the best scholars that the Church has produced, to separate truth from error, and to express that truth as clearly and convincingly as possible."

For the most part, the material in this book is drawn from the writings of Charles Hodge, B. B. Warfield, Albertus Pieters, David Brown, Oswald T. Alis, and, I am sorry to note, James R. Snowden, a work now forty years old. In fact, the larger portion of the material favorably quoted in this work, running to hundreds of lines, is forty years old or more.

The author seems to be living in the period immediately following the first World War as far as eschatological investigation is concerned. Unbelieving statesmen, economists, scientists and philosophers are giving us a more accurate interpretation of this day in which we live than will be found in this volume with its insistence that the world is growing better, that all mankind will be won by the gospel, that the hope of our Lord's soon return is a heresy, that Israel has no place in the future program of God—but she has a place on the maps of this hour and in all the debates of the United Nations—and that the return to Christ cannot be expected for at least a thousand years.

World Missions Survey

WHEN originally published in 1955, *A Survey of World Missions* by John Caldwell Thiessen escaped my attention. A second edition was issued in 1956, and it is not too late to call attention to this standard work. This beautifully printed book of some five hundred pages, published by the Inter-Varsity Christian Fellowship, is one of those rare volumes which should find a place on the desk of all ministers, a reference work which, in my opinion, has no rival. Dr. Thiessen, who since 1945 has been the Professor of Missions at the Detroit Bible Institute, has attempted here a survey of all the mission fields of the world, using the very latest information available from each area, much of it secured through extensive correspondence with many of the mission leaders of our day.

The work opens with two introductory chapters on missions before the time of Carey; thirty-two chapters cover all the major mission fields of the world (two chapters on missions to the Jews conclude the study).

As an illustration of the method of the author, we might examine two

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chapters (9 and 10), "The Near East" and "Light in the Near East." In the first of these chapters, Dr. Thiessen divides his subject geographically: Afghanistan, Iran, Turkey, the Arab States of Syria, Iraq, Lebanon, Jordan, Saudi Arabia, Yemen, Aden, and Oman, concluding with Israel. Under each of these headings, he considers first the land, including some geographical and economic data, and then the religious status of each of these countries, the latter revealing tragic conditions of which so many Christians have no knowledge at all.

Regarding Afghanistan, he says, "Christian missionaries are not permitted to enter this country," and of Iran, "There is no public schools system, and the rate of illiteracy stands at about 95 per cent." A two-page chart at the end of this chapter summarizes the principal facts concerning the Near East. Twelve similar charts scattered throughout the book cover other areas of the earth. Here we have at a glance the area, topography, principal physical features, climate, principal products, population, density per square mile, capital, largest city, form of government, principal languages and principal religions of each of these countries.

The longer chapter, "Light in the Near East" (17 pages), sets forth briefly—a method used throughout the book—the political history of each nation, an invaluable survey of the missionary history of these areas, and an account of all principal missionary agencies working in the territory. I do not know of any other volume in the English language that contains all this information on missionary endeavor throughout the world, accompanied by so much historical data.

Here again we come upon some disturbing facts, of which the Christian Church may well be ashamed. For example, in the whole of Arabia, "no indigenous church has yet been established, for national leadership is not available. Baptized converts are estimated at only a little more than a hundred in all. Except for a few stations along its eastern coast, Arabia is without any resident worker. From Muscat to Aden, a distance of over 1,250 miles, there is no mission station. The entire coastline on the Red Sea has no missionaries."

Dr. Thiessen gives the following illustration of sowing seed in stony ground: "A missionary doctor of the American-European Fellowship for Christian Oneness and Evangelization, working in Israel, estimated that he and his co-workers have treated around 180,000 patients in the course of fifteen years. Yet out of these thousands, he was not able to recall even one who, as a result, acknowledged Jesus Christ as Saviour, although the gospel had been faithfully



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presented to all of them. However, there are signs of encouragement. The Moslems are more accessible and friendly than they once were, and even the attitude of the Jews is no longer one of antagonism."

Today twenty different missionary societies and agencies are at work in Syria and Lebanon, of which three are British, four are European, eight are North American, three are national and two are of miscellaneous origin.

Inasmuch as Syria is prominent in the news today, a recent report from the Presbyterian Church, U.S.A., is of special interest:

In certain localities a few Protestants half-heartedly cling to the name of a congregation. A few older people are looking back to a prosperous day when there was a well-filled church and vigorous parish life. Heavy emigration to North and South America in recent years accounts for the great reduction in the number of Protestants. Judging by such localities, one would say that the evangelical cause is decadent in a land where it is but a little more than a century old . . . In other

localities, few in Lebanon but numerous in Syria, the mission work is new. The evangelical message is a novelty. It is therefore subject to prejudice and suspicion where it diverges from old social or religious standards, and tainted with the alleged bad repute of association with the now hated western world.

The work concludes with an extended bibliography. The vast amount of material of this volume is readily made available by an index of fifty columns. Of course one volume cannot include everything; I miss the names of such missionaries as Jessup of Syria, Post of Palestine, Torrance of Galilee, Saillens of Paris, David Baron of London, and Temple Gairdner of Egypt. Somewhere in these pages there should have been at least a brief reference to those two great missionary statesmen recently deceased, John R. Mott and Robert E. Speer.

I commend this volume as the most interesting and informing guide to missionary activity around the world available in our language. (Published by Inter-Varsity Fellowship, 1519 N. Astor, Chicago 10; price, \$5.95).

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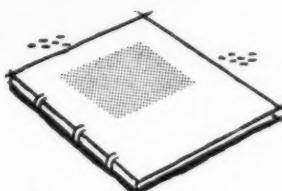
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4. According to the Bible, the Israelites crossed this sea on dry land and their pursuers were drowned. _____ Exodus 14:22; 15:4
5. Jesus was born in this city, actually just a small town. _____ Matthew 2:1
6. Jesus grew up in this small town. _____ Luke 2:39, 40
7. Jesus made His triumphal entry into this famous city. _____ Matthew 21:8-11
8. God gave Joshua and the other Israelites this city because they obeyed a strange command. _____ Joshua 6:2, 3, 20
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10. Paul preached to the people of this city from Mars Hill. _____ Acts 17:22

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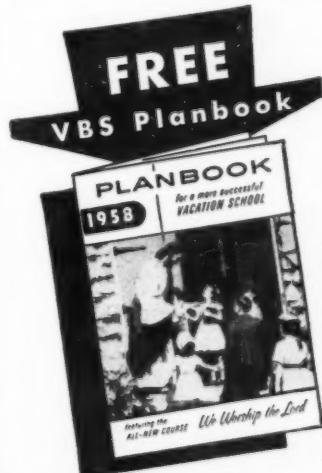
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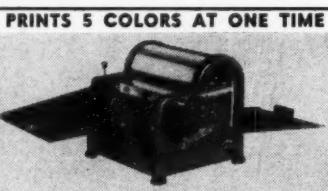
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Place: We decided that we didn't really have to have a church auditorium as a base. The essentials were a clean, well-ventilated shelter large enough to house the children and a place to store our chairs and equipment. In your case the answer to the question of place might be a new barn, an unused building at the county fairgrounds, a vacant store or garage. In our case the answer was a large, well-arranged home which was offered without any urging on our part. Pre-school children could meet in the large, double-car garage; primaries in the rumpus room and juniors in the basement and patio.

Workers: Enthusiasm is catching. We kept on praying, let word of what we were attempting get around to our congregation and by the end of one week twelve women had volunteered to help. Four or five teenagers consented to assist with the recreation period and in the task of advertising the school.

Advertising and Promotion: Our best advertising was our own keen interest and enthusiasm. We let this overflow to others, made telephone contacts and called friends and neighbors. As a special attraction we announced a Western Round-up picnic at the home where the school was to be held. Church members were reached through Sunday announcements while the community was covered

by teenagers who took handbills from house to house. They were encouraged to do a thorough and effective job by the offer of a prize for the team bringing back the most registrations. In addition we mailed some invitations, praying that the Lord would direct us in this, especially since we couldn't begin to cover the complete list of prospects.

General Preparations: These included the readying of our borrowed quarters, gathering of supplies and equipment and our teachers' meetings. Besides purchasing our material (See IDEA NOTEBOOK for April) and gathering workers for organization and instruction, we painted the walls and floor of the garage, made tables from nail kegs and pingpong table tops, borrowed children's chairs from a neighboring church where the Sunday school was closed for the summer. Volunteer drivers were contacted to provide transportation.

♦ RESULTS of our "shoestring" school were beyond our hopes. Seventy children registered the first day; later attendance went up to eighty-seven and a family across the street offered their garage for the overflow. The same week a church building was found and purchased so we were able to move into it for the second week of school.

We have reason to believe that several boys and girls were blessed in a definite way. I think especially of one family of twelve children whose mother had died some years earlier and whose father had been killed in an accident. None of these children had ever attended Sunday school but five of them came to our VBS. Since then they have rarely missed a Sunday in Sunday school.

♦ FREQUENTLY I have asked myself, "What if we hadn't had a vacation Bible school that summer? What if we had looked at the impossibilities instead of the possibilities?" But thank God, we went ahead! And we found out, when it's God's will, there's always a way. END

The Watch and Its Mainspring

(Suggesting a talk for children)

Children are often amused by being shown a watch. They like it opened, that they may see the wheels moving.

We will, in imagination, take a watch and open it now, and what we see may show us something about ourselves.

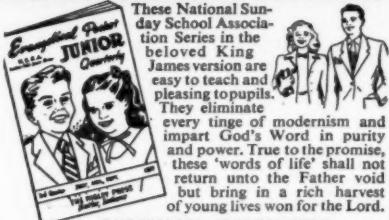
To begin within, there is resemblance between a watch and a boy or girl. Watches have faces and hands which display the result of what is going on in the inner workings of the watch. So our expression and acts reveal character.

A watch goes because a strong mainspring inside keeps pulling at the wheels. So our lives are controlled by some strong motive. The best mainspring is the love of Christ when it constrains us in just the same way as a mainspring does the watch.

—The Weekly Pulpit

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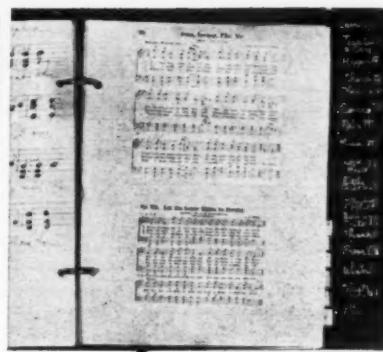
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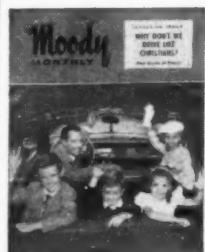
By Leona M. Sherman

HAVE you ever had charge of music for children and felt the inadequacy of the available song books?

This was my experience when I took over as superintendent of our Sunday school's primary department. I struggled along for a while, but soon decided something must be done. I had planned my worship program for the whole year and I needed songs that would go along with it.

♦ My first move was to obtain as many catalogs of Sunday school supplies as I could. Then I sent for two copies of the more attractive song books for primary children which they advertised. When they came, I went through each book, trying out the melodies and studying the words. Children love catchy tunes but I also wanted them to learn songs

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FILE

5. MUSIC

Children's Song Scrapbook

that were worth while, ones which they would remember in later years.

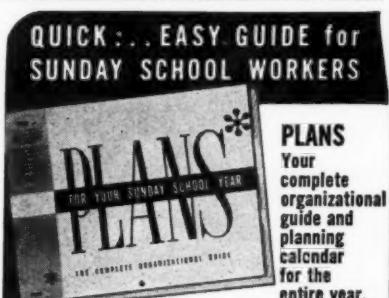
When I found a song I wanted, I cut it out of each of the two books. Where two songs I wanted were back to back, I scored off some paper and put the notes on it myself.

♦ NEXT, I divided my songs into groups. I used seventeen groups: I Opening, II Jesus' Love and Care, III Happiness, IV Church, V Obedience, VI Courage, VII Rain, VIII Missions, IX Love and Heart, X Little Children, XI Jesus as Shepherd and Pilot, XII Spring and Easter, XIII Thanks, XIV Promotion, XV Winter,

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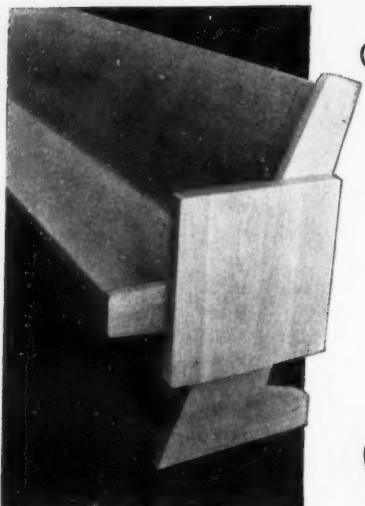


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Director of the INDIAN CHRISTIAN CLINICS sponsored by the INTERNATIONAL CHRISTIAN LEPROSY MISSION.

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XVI Christmas, and XVII Miscellaneous. Others would doubtless prefer a different classification, but this met my needs.

These groups I listed on the inside back cover of a loose leaf notebook, next to the edge, where they could be easily and quickly seen. I used white ink on the black cover. Then I pasted tabs on individual sheets of note paper, beginning at the top and working down. These tabs were numbered to correspond to my song classifications. In this way I could quickly find songs that I needed or the children called for.

The songs were pasted on the sheets in their respective groups and each group numbered. A complete listing of all songs according to groups was placed in the front of my books.

Two books had to be prepared so that the pianist and I could each have one. I pasted cloth reinforcing rings on the holes in the sheets to keep them from tearing out. The book with the songs scored off I kept myself as the other would be easier for the pianist to read. Of course, I could have avoided having to write off any songs if I had wanted to buy extra copies of the books, but that is more costly.

* THERE are many good song books on the market, but I never would go back to using just any book. My scrapbook of songs far surpasses any of them. END

Trailing . . .

is fun for a Sunday school class or other small group, according to *The Camp Program Book*, by Catherine T. Hammatt and Virginia Musselman, Association Press, New York. One person from the group takes a watch and goes off alone, making no effort to walk carefully. After he has walked for fifteen minutes, he sits down and waits to be found. The other members of the group start out after the fifteen minute wait to trail the "lost" member by noticing footprints, broken twigs, scuffed leaves and other clues.

Study—Then Action

By Esther Miller Payler

HAVE you ever thought how important it is for pupils to act on the Christian truths they are learning? As one professor said, every time a good impulse fails to result in doing something, it helps form the habit of learning without action. Learning alone becomes the goal, with less and less likelihood of bringing action.

According to this a teacher in the Sunday school should encourage his class to take part in definite projects, both locally and for missions. You will be surprised how working together on a project will hold a class together.

Even primary classes can make scrap books, pack missionary boxes or give a song program in an old people's home or some other institution. Juniors can collect and repair toys, write letters, have a choral group, do church visitation

Moody Monthly

or earn money by paper drives and doing odd jobs.

Projects for adults which put into practice the ideas of Christian sharing are as varied as the class members' training and talents, plus prayerful ingenuity. One men's class supports a missionary family. They have pictures of the family and enjoy the missionary's letters. To these men, missionaries are

FILE

10. MISCELLANEOUS

Projects, Learning Value

real people like themselves, not just names on a list.

A class of women maintains a service men's canteen in a downtown church near a bus station where servicemen frequently pass through. Members of another class give a day weekly or monthly, depending on the age of their children and their free time, for service to the church. They do clerical work and extra jobs of visiting and maintenance around the church and parsonage. One class goes weekly to a church orphanage to do the mending and plain sewing.

If you are not acquainted with a missionary or mission work, why not write to the mission board of your denomination or to one of the independent missions for a list of projects, both home and foreign? Your class can then choose a project which especially appeals to its members. If a teacher does not start the project practice, some pupil could make the suggestion and encourage the cooperation of teacher and class.

All you have to do is get started working on projects. You'll be surprised how new ideas will come to you, growing out of your service.

END

How numerous the little foxes are! Little compromises with the world; disobedience to the still, small voice in little things; little indulgences of the flesh to the neglect of duty; little strokes of policy; doing evil in little things that good may come; and the beauty, and the fruitfulness of the vine are sacrificed!—J. Hudson Taylor.

Scouting Helps for Evangelical Churches

Two new booklets on Boy Scout work in evangelical churches are now available from the National Sunday School Association, 542 South Dearborn Street, Chicago 5, Ill., or from local Boy Scouts of America Councils. *Scouting in Evangelical Churches* (45 cents) is a 32-page booklet prepared by NSSA to help churches set up a scouting program with evangelical instruction. A companion publication, *Service Record Book* (10 cents), is for use by evangelicals in earning the Boy Scout God and Country award.

While the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.—St. Augustine

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CAMP for the handicapped

A Picture Story by Marie Manire Chapman. Photos by Don Rutledge

TOMMY is a well-mannered teenager, one of the 250 to 300 deaf children and young people who will spend a week this summer at the Cumberland Christian Camp. He can read and write, and his fingers move like lightning when he uses sign language. But when he first learned at a camp Bible study session that God made everything, including him, he burst out in amazement.

"I didn't know that!" he exclaimed. "I always thought I just blew up like a balloon, bigger and bigger!"

Again this summer some 300 children like Tommy—some deaf, some in wheel chairs, some with other handicaps—will converge on this unusual camp on the Bill Rice Ranch near Murfreesboro, Tenn. There for a week they will have the time of their young lives in an outdoor western atmosphere where riding and other recreation are combined with Bible teaching and warm-hearted purposeful effort to point them to the Saviour.

Some of those who come are from places nearby. Others are from as far away as Florida and Michigan. Some are from Christian homes. Many are not.

Most are in urgent need of the kind of loving understanding and personal help which the camp provides.

The story of Cumberland is the story of Dr. and Mrs. Rice and the outgrowth of their own family experience. Shortly after the birth of their first baby, Betty Ann, meningitis left her completely deaf, shut within a wall of silence. Only by means of much time and patience were the parents able to get across Bible truths to Betty Ann that their other three children acquired quickly by hearing.

From this experience came their vision for a summer camp for deaf children, largely forgotten and unreached. But where? And how, without facilities or financial backing?

First they sold their home to make a down payment on a 1,000-acre ranch in the heart of Tennessee's rolling Cumberland foothills. They then began the building of a fifty-acre camp in a grove of cedars on a hill overlooking a little lake.

From year to year the camp has grown. Most of the work has been done by volunteers—men, some women and young

people from more than twenty states who have gathered for work conferences. Each year at these conferences they spend their mornings building camp facilities, giving the remainder of the day to recreation and meetings. Meals and lodging are furnished by the camp.

Christians in many parts of the country have contributed to the growth and support of the work. Some have sponsored individual children, and local civic clubs have likewise undertaken to sponsor a week at camp for one or two children. Around 5,000 campers and friends are kept in touch with the work by Cumberland's cowboy style gospel paper, *The Branding Iron*, issued every month.

♦ EACH season at Cumberland begins with a week of camp for children with handicaps other than deafness. Most of these boys and girls are from the school for the multiple handicapped in Murfreesboro. For the more than twenty who attend, these days are the bright spot of the summer.

Though their activity is limited because of the aftermath of cerebral

SINGING BY HAND is a meaningful experience for the deaf or mute. The young lady is Betty Ann Rice whose handicap prompted the establishment of Cumberland.



A COUNSELOR EXPLAINS. Carefully chosen and trained, counselors are also soul winners.





CRAFT TIME. Crafts and arts are used just as in any vacation Bible school or camp. Such handwork is keyed to a particular theme emphasizing some vital Christian truth.

VOLUNTEER BUILDERS. Bill Rice, right, with two of the many volunteers sharing in a work conference. Most of Cumberland's facilities have been built at such gatherings.



palsy, polio, childhood diseases and birth injuries, some of these youngsters are able to ride on Shetland ponies led by camp workers. Others ride in the pony cart driven by an adult. Even more important are the Bible classes under the tabernacle and the nightly programs where they demonstrate their newly acquired knowledge.

The work conferences follow. Most of the camp facilities—dining hall, tabernacle, fourteen cabins, rest rooms and showers and a twelve-room motel—have been built during these annual work weeks. Always these Conferences bring spiritual blessings.

Next come three or four weeks of camp for the deaf: one for younger children, another for teenagers and still another for families. With few exceptions, unsaved deaf have left the camp as believers.

Deaf campers enjoy their week to the full. Shrieks of delight fill the air at recreational periods as these visitors, led by Foreman Ken Chapman, mount their horses for a ride up the trail to the Lookout or the Indian graveyard or along some other trail in the 800 acres of wooded land. There are also ball games of various kinds and quieter forms of recreation.

Visitors also like to watch the more than one hundred goats and look for the ranch's beautiful gold stallion or the trio of recently acquired buffalo. Then there is fishing. For deaf children attending camp for the first year, catching a fish is the thrill of a lifetime.

A typical day begins with breakfast and cabin cleanup followed by Bible classes. Songs, stories, flannelgraphs and film slides are used, each adapted to the needs of the various groups. Handwork is also part of the morning program after a break for recreation or rest.

At night, the program features songs and Bible verse recitation for drive-in visitors. This is followed by a short message by Dr. Rice—much of it in sign language for the deaf—and an invitation.

Bunk time comes early and the camp soon lies in silence. Listening to the chorus of night sounds and the occasional splash of a fish in the lake, the Rices and their co-workers think of tomorrow's need for extra love, extra work and prayer and patience. And then perhaps they think of campers who have come and gone—of Claude who had been expelled from a school for the deaf, of Joan who was lonely and hopeless in her world of silence, or of Tom whose testimony has turned his parents from bitterness and atheism. All three, along with scores of others, have been helped and led to Christ.

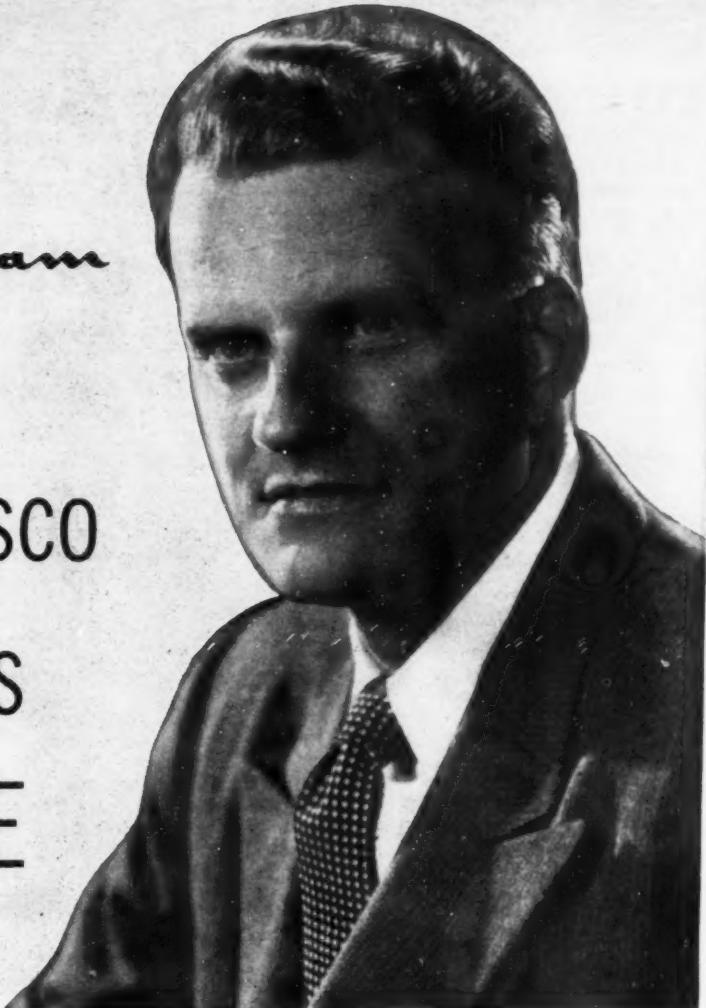
Is the work worth while? Remembering changed faces and changed lives, the Rices have their answer. **END**

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to Serve Jesus, Oh It Is
Wonderful, The Stranger
of Galilee, I Am Praying
for You, I Know Whom I
Have Believed, I Walk
With the King, He Lives,
MEDLEY: All the Way
My Saviour Leads Me and
Lead Me Saviour, Guide Me
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Jack Holcomb, Tenor
I HAVE A SONG



In My Heart There Rings
a Melody, Have I Done My
Best for Jesus, How Great
Thou Art, My Heavenly
Father Watches Over Me,
Lord I'm Coming Home,
I Saw a Man, The Old
Account Was Settled
Long Ago, It Is Well With
My Soul, I have Been Born
Again, The Touch of His
Hand on Mine.
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Train, O Could I Speak,
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OFF the RECORD

by bill pearce



» And what has the merry month of May brought to you so far? As for me, it's tacked another year to my age, made me appreciate flowers and sunshine again, and pushed the time of the month around

where there are some more bright new records on my desk for review.

Here's a new look for an old standby first. The quaint painting on the cover of this album shows Mother and Dad in their Sunday best driving the horse and rig to church—and Son riding backwards on the tail gate, looking very unimpressed with things. This little cover scene sets the mood for the inside story in music. It's THE OLD FASHIONED REVIVAL HOUR on a new label. A "struggling little concern" called RCA has taken on this group (LPM-1588).

I'm very happy as a listener, too. This is a variety package but it's the same old fashioned sound, "done up" beautifully with top-notch fidelity in sound reproduction.

It's off to a fast start with the chorus singing their peped-up version of Jesus Saves, with a word of greeting from Dr. Fuller. This paves the way for the whole company to file in one by one. They keep the old fashioned theme in their selection of such standbys as Stand Up for Jesus, The Lights of Home, Heavenly Sunshine (of course!), The Old Fashioned Meeting, In the Sweet Bye and Bye, My Faith Looks Up to Thee, Softly and Tenderly, etc.

I don't have to go on here about this group. Most people who are adherents of sacred music know and love the dependable, unpretentious, straightforward sounds of the Old Fashioned Revival Hour. This is the best representation I've heard of this group.

» I'd like to introduce a new recording that was given to me by Ralph Hallander. Mr. Hallander was concertmaster for the Longines Symphonette and also held the same position with the first N.B.C.



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Opera tour of the U.S. This is *Two Cycles for Violin and Speech of THE PSALMS OF DAVID* (Lyric Art Recordings, 295 Madison Ave., New York 17, N.Y.). It employs actress Agnes Moorehead, a speaking chorus and, for music throughout, a single violin, played by Mr. Hallander.

The music is modal. It's haunting, sometimes sweet, sometimes exciting. It seems never to arrive anywhere but keeps moving throughout, lending an unusual effect to Miss Moorehead's reading and to the choir. I think the violin is played with artistic precision and a lovely tone.

The reading of the Psalms impressed me as would a little boy's trying to send a rocket to the moon. The depth of soul and spiritual heights could not be reached or interpreted by the mere emotional, artistically flawless interpretation offered by Miss Moorehead. The reading seemed sophisticated, haughty and even, at times, sarcastic, and did not reflect to me the great agony of soul, exaltation and fellowship with God that King David experienced.

Mr. Hallander is to be congratulated on his musicianship, Miss Moorehead on her technique, the members of the choir on their complement. To sum it up, the production is extremely well articulated, with definite emotional charge—but soulless.

» Here's something that's pretty well saturated with the air of cactus, sagebrush and the wide open spaces. Let's check the brand on this critter: VOICES SKYWARD. J. T. ADAMS AND THE MEN OF TEXAS! (Word Records—W-3038-LP).

This is J.T. at his best. Such good standards as *Onward, Christian Soldiers*, *The Lord's Prayer*, *In the Garden*, *In the Sweet Bye and Bye*, *The Ninety and Nine*, *Grace Greater Than Our Sin*, *Precious Lord*, *Take My Hand* and *How Great Thou Art*, along with some new favorites like *My God and I* and *Jesus Took My Burden* . . . go to make good selection balance.

The numbers are done with a slow deliberate tempo. I like this "no rush" sound. They're performed simply which makes for easy understanding and listener contact. The Men of Texas sound fairly good here, although I miss the bigness that typified their production in their previous record for Word (3007-LP).

For freshness of tempo and approach there are two "jump" numbers here: *Joshua Fit De Battle of Jericho* and *Swing Down, Chariot*. These are done with male quartet, J.T. on top tenor position. This is the real Negro spiritual sound. A snare drum with brushes and a string bass charge the whole thing with a driving 4/4 pulse that takes you right with it.

The J. T. Adams approach and style really sell and wear well in the religious record industry. I personally don't appreciate it fully as well as a westerner might, but it's a good record and I think it will really go places.

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FOR BOYS AND GIRLS

Jr.



The Great White Bird

By Ruth Samarin

KETE watched his big brother Poto aim his slingshot at a sleeping fruit-bat high in the mango tree. The stone rattled through the leaves waking the bat into sudden flight. Kete smothered a giggle. Poto gave him a stern look.

"Don't laugh yet, little one," Poto said, trying to cover his shame. "Today I will kill a bird big enough to fill all our stomachs."

Poto's words sounded big and Kete looked impressed. But he shook his head. It was a large order for one who had never killed anything larger than a skinny fruit-bat.

The brothers left the village and crept down a tiny jungle trail. High above them parrots chattered in the

trees. Poto watched the bright colored wings, but they were too high for his stones. Tiny blue and pink birds swayed on slender blades of grass, seeking hidden grain. These birds, no bigger than stones, were ignored.

Kete was getting quite bored with the whole thing. He started to sing his favorite song, "Jesus andoye ajo koue" (Jesus Loves Me).

"Shhhh," Poto hushed him in disgust. "A fine hunter you make. Look, you have frightened all the birds into flight."

Circling back toward the village the boys' bare feet stepped over branches and leaves with soft hunter's tread. The only sound in the forest was the chirping of tree crickets. Then both of them saw the great white bird at the same moment!

White feathers against the deep jungle green made the bird easy to see, though the distance was far. Kete held his breath as Poto chose a stone, and taking careful aim, shot . . . z-z-zing . . . and the great bird fell to the ground.

Yelling with glee, the two boys ran



Poto and Kete both saw the great white bird at the same moment! Poto aimed carefully.

toward the spot where the bird lay. Suddenly they stopped, and looked down in horror at the limp white form nestled among the leaves and ferns.

Kete glanced fearfully at his brother. Poto looked sick. Kete was the first to speak.

"It's Mother's white rooster!" he said. "We will be spanked today!"

Miserably Poto stood over the dead rooster. He wrinkled his brow. Kete knew what he was thinking. If they did not report the death of the chicken, their mother would think a jungle cat had carried it off. Then there would be no spanking. But this thought brought no joy to his heart. His struggle was plain to be seen on his face.

Was he not twelve years old, and a Christian? Next Sunday his father, the village pastor, was going to baptize him in the Lobai River . . . to hide this thing would be sin. No, it would be better to be spanked than to have this sin on his heart. He looked down into Kete's troubled face.

"Never mind, Little Brother," he said. "I will take the spanking alone. You did not shoot the stone."

Kete let out a long sigh of relief. To be spanked was a dreadful thing. If he just kept quiet there would be no spanking for him.

But the thought brought no joy to him, either. He too loved Jesus. Poto was going to report the death of the chicken because he wanted to walk in the straight steps of God. Kete knew a pagan boy would cover the chicken with leaves and leave it for the ants to eat. But he and Poto were not pagan boys any more.

Fighting back tears, Kete took his brother's hand. "No, Poto," he said, "we will go together."

Poto nodded approvingly. He picked up the bedraggled chicken, and together the brothers went toward the village.

They found their mother blowing the cooking fire into flame. The sun was hidden behind the trees now, and it was time to prepare the evening meal. With solemn faces they watched her fill a big black pot and set it on the fire. Then she turned and smiled at them.

"Who has died that you two are in mourning?" she chided.

Kete looked at Poto, and Poto looked at his toes wriggling nervously in the dust. Then Poto quickly told about shooting the rooster.

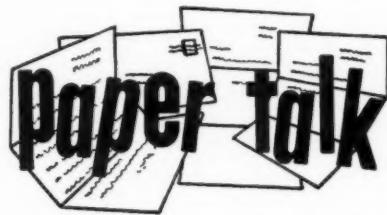
For a long moment there was silence, and neither boy could raise his eyes to face his mother's anger. But she reached out and affectionately touched each of them.

"Ah, yes, my little hunters," she

said, "I know. The tree upon which my great white rooster sat is just behind our house. I saw the stone hit his chest. I watched you stand over him while temptation battled within your hearts. When I saw you decide to tell the truth, there was only joy in my heart. I am not angry."

When their father heard the story that night, he agreed that it had been careless of the boys to kill the chicken, but he said they had done right to tell their mother. In the smoky fire-light, the boys made secret plans together. They would gather the plump oily palm nuts into baskets. Then they would carry the baskets of nuts to the Saturday market. There the trader would put them on a scale and give them money in exchange. With that money they would buy the biggest rooster in the market....

From the other side of the fire the boys' father called them for prayer. That night two boys with happy hearts knelt beside their parents.



Lee: Where is Republica Dominicana?

Lynn: Sounds like a Latin American country, doesn't it? Why?

Lee: We have a letter from Ivan Augsburger from there. It's Spanish, isn't it?

Lynn: Spanish? Yes, it sounds like it, doesn't it? Say, what is the rest of his address?

Lee: Apartado 65 (that's probably his apartment number), LaRomana—

Lynn: And that would be the city—

Lee: Probably. And then the rest of the address is Republica Dominicana. Why do you want to know?

Lynn: Remember those letters we got a couple of months ago—from two or three people, I think, who are studying Spanish in school? They wanted a pen pal from a Spanish-speaking country. Maybe they can write to Ivan and ask if he speaks and writes Spanish. What does he say in his letter?

Lee: He says, "When I read in your Paper Talk in the Moody MONTHLY that you were giving pen pal sheets, I decided I wanted one. I am 12 years old and in the eighth grade. I think a Christian pen pal will help me a lot.

My parents are Baptist missionaries here in the Dominican Republic. I would like pen pals from other mission children."

Lynn: You know, while you were reading, I looked up where that country is—it's in the West Indies, right between Cuba and Puerto Rico. We might as well be educational about this and know for sure where our letters come from. As Ivan says, in English the country is Dominican Republic.

Lee: Well, that's one order filled. I wonder if we will get a letter sometime from a boy on a southwestern ranch, as someone else requested?

Lynn: You never know. But here is a letter that has an A.P.O. address—

Lee: That means they get their mail through the American Air Force, doesn't it?

Lynn: I think so. It is from Kathleen Bills. She says, "I enjoy Moody MONTHLY JR. very much. My father is director of Christian Radio Mission in Korea, Japan, and soon to Europe. My family and I live in Pusan, Korea. We plan to build a radio station here. In this way we can reach into many countries and preach the gospel."

Lee: That sounds interesting. Does she say how old she is?

Lynn: Yes, she is 10 years old, and she says, "I would like someone to write to me."

Lee: You know, I just wonder how many letters some of these boys and girls are receiving? Wouldn't it be fun to know—if each one who thinks he has received the most letters from our pen pal lists would tell us how many?

Lynn: Yes, I'd like that. All they have to do is write to

Lee and Lynn

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May 18

God's People Tested

Numbers 13:30-14:3, 19-24

MEMORY SELECTION: *Wherefore, as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation in the day of the temptation in the wilderness.*—Hebrews 3:7, 8

Israel had now reached the point of high opportunity. They were on the border of the land which God had promised them and, depending on His word, they could have gone directly into the land, counting on Him to open the way before them. But instead of trusting God they turned to their own strategy and decided to send a committee representing all twelve of the tribes to make a survey.

It was a very sensible, “democratic” idea, but it got Israel into trouble. It was not the last committee to hinder God's work under the guise of putting it forward. The majority here was wrong although they sounded right (and that often happens).

We note first

I. Faithless Fear (Num. 13:30-33)

They were agreed that the promised land was one which flowed with milk and honey (Ex. 13:23-27). They brought a great cluster of grapes to demonstrate its fertility. All seemed well, but—sometimes one wishes there were no such word in our language, for it so often provides the gap through which faith runs out.

The difficulty here was that there were gigantic men in the land. Note that when the spies looked at them they felt like grasshoppers, and so they looked like grasshoppers. It is sad but true that when you begin to fear in your heart, you become outwardly weak and ineffective. “As a man thinketh in his heart so is he” (Prov. 23:7).

Caleb and Joshua stood up with great faith and assurance to urge the people to trust God and go up against the giants. Caleb said, “We are well able to overcome.” He lived to prove the truth of his word. (See Josh. 14:6-13)

It is a sinful and destructive thing to bring an evil report in fearful unbelief when God is leading His people out in a venture of faith. Almost every church has one or more individuals who are expert in putting a “wet blanket” on any such venture. They can be devastatingly logical and still be completely wrong, and they are always responsible to God for their actions. Be sure of that!

Next we see

II. Childish Folly (Num. 14:1-3)

Think of the depth to which fear and

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unbelief can plunge men! Here were adults, presumably mature and balanced, crying in their tents like little children who had been deprived of a favorite toy.

Instead of standing up to the challenge of a new situation they cried for a return to the land of Egypt. They said they would rather go back to the “security” of bondage than to fight for their liberty. What folly! What an utterly childish reaction to the problem before them!

God might well have taken them at their word if it had not been for the presence of their leader, Moses, who gave himself in

III. Faithful Intercession (Num. 14:19, 20)

The plea which Moses made did not ignore the fact that the people had sinned, for there is no progress in petition to God until there is repentance for sin.

Then he pleaded with God on a rather striking basis: He had brought these people out of bondage by His mighty power and grace; if they were now destroyed, it would reflect on God's strength and His glory!

So the Lord heard and forgave them. But note carefully that this did not excuse them from the just recompense for their misdeeds, for we find God exercising

IV. Just Judgment (Num. 14:21-24)

To Caleb there was the assurance that he would one day enter the land and carry out his courageous vision. But to Israel there was the judgment of wandering in the wilderness until all the rebellious adults had died.

Only their children, whom they had accused God of wanting to destroy, would come into the land. There is surely obvious propriety and justice in these judgments that we can only speak highly of God's fair dealings with His people. He is a just God.

May 25

Living by God's Laws

Deuteronomy 6:1-3; 11:18-21, 26-18

MEMORY SELECTION: *Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*—Deuteronomy 6:4, 5

The words of Deut. 6:4, 5 which are chosen as our memory selection are the very heart, the epitome of Judaism. This is the Shema of the Jews, used to this day to remind Israel of the unity of God and of His right to the devotion and worship of man's entire being.

Flowing from this recognition and acceptance of the Ten Commandments as fundamental law Israel had many laws for the regulation of life, received from

God through His servant, and binding upon the people.

In this lesson we find Israel

I. Listening to God's Commandments (Deut. 6:1-3)

We may think of Christian education as a somewhat modern development in the church, but in Deuteronomy we find the plan well established. Not only was a man to hearken to the word of God for himself but for his son and his grandson.

It is this kind of family Christianity which has borne rich fruit not only in Jewish households, but in our stalwart Protestant American homes. Where it has flourished we find the strongest communities, gifted with good leaders, and enjoying the prosperity of a well-ordered life.

The promises were made to Israel (we would not try to take them from them) but the principles apply to us and to our children and grandchildren. We, like Israel, must not only be listening but also

II. Walking in God's Way (Deut. 11:18-21)

Israel took these words literally and prepared little leather boxes (called phylacteries) which contained little scripts of the Scripture passages. They were also fastened to the door posts of their homes.

In so far as these outward symbols reminded them of God's word hidden in their hearts, they may have served a good purpose. Actually they became a matter of pride and outward display (see Matthew 23:5) and missed the very point of God's command that these words were to be "in your heart and in your soul" (v. 18).

The teacher will have excellent opportunity at this point to drive home the difference between a formal, outward profession of faith and that real faith which dwells in the believer's heart. We have too much "display" religion in our churches.

Observe also the reiteration of the command that these things be taught to children. Note carefully that religious faith is to be approached in the family as a regular and natural thing to be accepted as a part of our life, as we walk in the way, as we sit down to talk or rise up to go about our duties.

In too many homes religious life is a sort of Sunday - go - to - meeting thing which is never related to ordinary life except in an emergency or great illness, etc. Make it the normal thing for you and your children to talk about Christian things.

Israel forced a choice. That choice had definite results. We find them faced with the necessity of

III. Choosing Blessing or Judgment (Deut. 11:26-28)

It is well to draw clear and well defined lines for the guidance of men and women. This is especially helpful for boys and girls. So much of the religious talk to which men are exposed both from the pulpit and in private has not the definitive nature which enables the listener to make decisions.

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At this point preachers and Sunday school teachers will do well to re-evaluate their own ministry to see whether they may be talking in pious platitudes which present no challenge and call for no decision.

Israel knew what God meant about the necessity of a choice, and the consequences of that choice. One marvels that they so often chose the wrong way—until he looks around and sees how often men do just that thing today. Let us be diligent in our warnings and alert in our eagerness to win souls to Christ.

June 1

A New Leader Commissioned

Numbers 27:18-20; Joshua 1:1-9

MEMORY SELECTION: *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.*—Joshua 1:9

The time had come for a change of command in Israel. After their cleansing by wandering in the wilderness, they were now ready to enter the land of promise. Moses could not lead them in because of his disobedience to God (Num. 20:7-13).

The greatness of Moses and the high quality of his leadership of this difficult and often rebellious people made his departure a very serious thing from the human viewpoint.

Preparations had been made for the change-over. The history of God's dealings with His people had been reviewed. The law of God had been repeated and emphasized. Joshua had been trained and prepared for taking his place as their leader. Now the day had come for him to be given

I. Recognition before the People (Num. 27:18-20)

No man can take over a great position such as Moses held and be successful without the recognition and confidence of the people to be ruled. It becomes the one who is to be replaced to do his utmost to strengthen his successor in every possible way. This is true of pastors as well as of those who are in public office.

This was an ordination service, of a kind. Moses laying his hand on Joshua's head set him apart from his new work and then Moses publicly gave him a charge concerning the duties to be performed. It was a solemn and meaningful ceremony.

Note that Joshua was a man "with a spirit" (v. 18), which refers to his manly attitude toward his work. It takes a man like this to respond to the challenge of such a situation.

The mere fact of training does not make a man a successful servant of the Lord. He must have the right spirit within him to which the Holy Spirit can give His grace and power. We should remember this when we are asked to ordain a man to the ministry or set

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II. Renewal of the Promise (Josh. 1:1-6)

God had made a great promise to His people about the land they were to possess. As time went on they tended to forget it and to lose courage. The new leader needed to be reassured on this point and have the promise renewed to him personally.

The same is true of those who go out to serve the Lord in places of leadership today. The thrilling stories of what God did through the men of a past generation are helpful, but each man must get hold of the promises of God for himself. God is always ready to meet him on that ground.

It is time that the Christian Church quit trying to feed itself on the blessings of yesteryear and looked to God in blessed faith for what is needed here and now. God is able and willing!

It is fitting that next we have a

III. Reminder of Guidance (Josh. 1:7, 8)

The place to look for real guidance is the Word of God. Joshua was cautioned to walk carefully in the light of the law of God and directed to make it his daily meditation, and to use its precepts as he spoke to the people.

How much like that is the opportunity and need of the Christian today! "Thy word have I hid in my heart that I might not sin against Thee" (Ps. 119:11) and "Thy word is a light unto my feet and a lamp upon my way" (Ps. 119:105). Have you tried it? It really works!

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IV. Remembrance of God (Josh. 1:9)

Many a Christian has taken this word first to Joshua as a life motto or as a "year verse." It is excellent for it reminds us as it did Joshua that God is with us whithersoever we go, to give us strength and courage. That is just what we need for the days in which we live.

June 8

In the Land of Promise

Joshua 11:16-20, 23; 24:14-18

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Verse 1 of chapter 13 indicates that the conquest of the land was not completed, but in a general sense verse 23 of the 11th chapter is correct in saying

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Their choice was the true God, and Joshua made it plain to them that serving Him called for godly fear. Note that this is not a cringing sense of abject distress in God's presence. He does not want that kind of worship from anyone.

Fear of God is a wholesome and holy desire to so live for His glory that there may be no part of life which is not constantly within His will. It is a deep going desire to be pleasing to God in every detail of every day. Little wonder that such a fear of the Lord is declared in Proverbs 9:10 to be "the beginning of wisdom."

MBI Bible Conference

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Al Smith of *Singspiration* will lead the singing; special musicians will be Glen Jorian of "Songs in the Night," organist Herman Voss and trumpeter Howard Jones.

Another conference sponsored by the Moody Bible Institute Alumni Association will be held July 21 to 28 in cooperation with the First Baptist church of Asbury Park, N.J. Speakers and musicians for this conference have yet to be announced. Further information may be obtained from the Moody Alumni Association, 820 N. La Salle St., Chicago 10, Ill.

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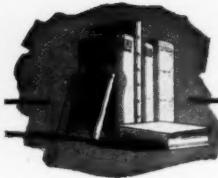
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Scholar of the Reformation

MELANCHTHON: THE QUIET REFORMER, by Clyde L. Manschreck
(Abingdon, 350 pages, \$6.00)

Reviewed by Earle E. Cairns

NEGLECT of the life and writings of Philip Melanchthon since the Reformation seems strange in view of the achievements of this man who was Luther's closest friend. He produced the first systematic work on theology in 1521 in his *Loci Communes*, the result of his studies of Paul's Epistle to the Romans; set up the first German public school system in 1528 in Saxony; created with Luther's approval in 1530 the *Augsburg Confession*, the standard Lutheran confessional formula; and represented his fellow-believers at every important ecclesiastical conference in Germany between 1529 and 1560.

Clyde Manschreck in this scholarly book explains the reason for such neglect and at the same time gives us an intimate sketch of the life, work and character of Melanchthon. Lutheran opinion after Luther's death pictured Melanchthon as a leader who tried to divert the German Reformation from the course which Luther had set. Such a view, according to Manschreck, confused Melanchthon's gentleness with weak compromise, his learning with rationalism, his attempt to reach truth by independent study of the Bible with rebellion against Luther, and

his regard for Calvin with Calvinistic theology (p. 14).

This misunderstanding, the author thinks, arose because of Melanchthon's gentleness of disposition, his desire for religious unity at the expense of non-essentials, and his attempt to balance the claims of reason and revelation, philosophy and theology, and classicism and Scripture. Melanchthon is described as a true evangelical whose humanistic studies were used as a tool to recover from the Scriptures the primitive doctrinal and moral purity of the early church (p. 147). Though he greatly admires Melanchthon, the author does not hesitate to point out the reformer's superstitious regard for astrology and dreams, and his approval of the bigamy committed by Philip of Hesse.

The book suggests to this reviewer two dangers which modern evangelicals face. Learning can be so emphasized that one makes a religion of culture, or religion can be so stressed that one makes a culture of religion. In Melanchthon learning and piety were vitally linked. The book also makes clear the difference between healthy tolerance, which holds to principle, and compromise or intolerance.

Grace Victorious

GREEN LEAF IN DROUGHT TIME, by
Isobel Kuhn (Moody Press, 160 pages,
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ness, will grip the reader from the first
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"Invited by the Chinese Church, and
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the Mathews' wonder deepened as they
looked at the silent, unsmiling crowd sur-
rounding the bus on their arrival on the
Tibetan border of Northwest China. "You
will occupy this," were the words of Pas-
tor Jen, as he "ushered them into the
bare little room where stood a work
bench, a huge iron stove, and a child's
rocking chair."

No medical work allowed; no evangelis-
tic work outside the city; no work among
Mongols; and finally, "forbidden to leave
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grace? "Is it possible for any Christian
to put forth green leaves, when all he
enjoys in this life is drying up around
him?" The marvel of our faith in the
risen Lord, which makes this possible,
is set forth clearly in this inspiring book.
—Irvine Robertson

Role Fulfilled

EGYPT IN BIBLICAL PROPHECY, by Wilbur M. Smith (W. A. Wilde, 256 pages, \$3.50)

Egypt has always played an important part in the history of Palestine. From patriarchal times to the present, Abraham and his descendants have had periods of friendship toward Egypt and periods of bitter opposition to Egypt and her rulers. There were pharaohs who honored Joseph, and pharaohs "who knew not Joseph." When the prophets of Israel uttered their words of hope or condemnation, it was inevitable that Egypt should frequently be mentioned.

The present unrest in the Middle East, with Egypt having achieved a prominent role, is the occasion for the study of Egypt in Biblical Prophecy which Dr. Smith has outlined in his latest book. Much of the volume relates to prophecies fulfilled centuries ago. Some of these have perplexed Bible students in recent times (e.g. "The Question of an Actual Invasion of Egypt by Nebuchadnezzar," "Out of Egypt Did I Call My Son"). A chapter is given to the discussion of the fallacy of finding divine revelation in the Great Pyramid of Gizeh.

The author believes that Egypt will have a role in the fulfillment of those Biblical prophecies which refer to the end times. He suggests that there will be a great influx of Jews into Egypt in days of tribulation at the end of this age. From this large group (as compared with the very small group of Jews in Egypt at present), Dr. Smith suggests that multitudes will return to Palestine in fulfillment of the prophecies of Isaiah and Zechariah.

Under the heading, "The Burden of Egypt," Dr. Smith discusses Isaiah 19, which he calls "the most important utterance concerning Egypt in all of the Old Testament." After surveying various schemes of interpretation, he concludes that "Israel, Egypt, and Assyria will each be a third of a trinity of nations receiving a special benediction from the Lord." Egypt is pictured as recognizing Israel's God as the true God, and witnessing to that fact before the nations of the earth.

Students of Bible prophecy will want to weigh carefully the material presented here. Although the broad outlines of eschatology are clear, it is wise to exercise caution in the insistence on details of interpretation. Dr. Smith has read widely in prophetic literature, however, and he treats fairly the interpretations of those whose views differ from his own.

—Charles F. Pfeiffer

Little Anthology

Many beliefs which men ridicule, because they seem to contradict the laws of nature, will be vindicated, some day, by the discovery of higher laws. It is for us to ask what has been "written" and then to believe in the "power of God" to perform that which has been promised.—Charles R. Erdman, *Remember Jesus Christ* (Eerdman's)



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The central problem of Protestant thought and life emerged at Luther's time. It is still with us today. It is the problem of how to affirm the centrality of the inward victory provided by the gospel for all men, and yet at the same time how to demonstrate the relevancy of this victory for the necessary phases of adjustment in all areas of life. Luther took the solution of this problem for granted in his own life. His religious genius was such that the maintenance of a creative balance of the tensions of grace and adjustment was as natural as breathing. Luther never made a formula out of his solution to this problem, and it is doubtful if a formula can be offered. However, the vitality and strength of Protestantism in the past four hundred years rests in its relatively successful efforts to deal with this persistent problem.—Merle William Boyer, *Luther in Protestantism Today* (Association)

* * *

From the spiritual point of view, the greatest dearth in the Church today is a lack of grace, which from the worldly point of view may be regarded as a lack of evidence. May I suggest to you that until people see the grace, they will not listen to the truth?—George B. Duncan, *Wanting the Impossible* (Eerdmans)

* * *

Its Own Interpreter

NAVE'S STUDY BIBLE, by Orville J. Nave and Anna Semans Nave (Moody Press, 1797 pages, \$25.00)

This is the 80th edition of a study Bible which was first copyrighted, probably, in 1907. It differs from Nave's *Topical Bible* in that the latter covers a long list of topics and gives related Bible texts in full. The *Study Bible*, however, is a regular Bible, in the King James text, with a system of references and footnotes. Footnotes are based on the American Standard Version text, and where there is some essential difference between the King James and the American Standard, the latter is given. Ussher's chronology is used, although it is felt to be unreliable in the Old Testament. Proper names are self-pronouncing.

In the margins explanations and cross-references are given, grouped under the respective verses—a very helpful arrangement. Sometimes as many as six or eight (or even more) topics stem from a single verse. The topics include such categories as the religious, secular, biographical, and geographical. Each marginal note gives a cross-reference to one other verse dealing with the same topic, and the page where a footnote appears summarizing the information gathered from Scripture on this topic.

For example, in Exodus 12:31, these words occur: "Get you forth from among my people." The marginal note reads: "Emancipation, Deuteronomy 15:12." In Deuteronomy 15:12 occur these words: "Thou shalt let him go free from thee." At the bottom of the page is the footnote regarding "Emancipation." This footnote deals with the various aspects of "Emancipation," with Scripture refer-

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ences, and also cross-references to other footnotes on the related topics "Jubilee" and "Sabbatic Year." This rather extended example illustrates the breadth of scholarship that has gone into the work.

The Bible is printed on India paper, with Morocco binding. Eighteen hundred separate topics are treated in the footnote system. This is almost like having a brief Bible dictionary or commentary bound right in with the Bible text. A valuable study aid and worth the price.—
J. Arthur Springer

As They Were Moved

THY WORD IS TRUTH, by Edward J. Young (Eerdmans, 287 pages, \$3.50)

Not often do we find a book on some great doctrinal theme written in a style suitable for both scholar and layman. *Thy Word Is Truth* is such a book. It presents the Biblical doctrine of inspiration in a manner instructive and interesting. The book, moreover, is timely, coming at a period when so much is being said about the "return of many to the Word of God," and when some are pleading for a "new doctrine of inspiration."

Modern theories de-emphasize the activity of God in the Bible, and emphasize the importance of man. For this reason Young sets before us what he calls "the real issue before the Church... whether the Bible is any longer to be regarded and accepted as a trustworthy teacher of doctrine. In other words, when the Bible testifies as to its own nature, are we to pay heed to what it has to say?" The author answers the question: "If this book is not reliable when it tells us what kind of a book it is, how then can we possibly trust it when it speaks to us of other matters?" The Church, he says, must not seek new theories of the doctrine of inspiration that will appeal to "thinking men of today"; rather the Church must accept the Bible for what it is, the product of the Holy Spirit of God.

After setting before the reader this issue, the writer proceeds through ten interesting chapters to deal with such subjects as "The Extent of Inspiration," "Are There Errors in the Bible?", and two chapters, entitled, "Some Modern Views of the Bible." The book contains an index of subjects and names, along with a helpful and adequate index of Scripture. It seems to this reviewer that chapter three, "The Human Writers of the Scriptures," gives a new and fresh approach to the subject.

Certainly it is refreshing in these days to have a scholarly work so readable and yet so profound. This book will meet a real need.—Lawrence E. Pearson

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[Continued on page 76]

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AUGUST

Central New York Bible Conference, Homer, N.Y. August 3-10, Philip R. Newell Rumney Bible Conference, Rumney Depot, N.H. August 3-8, Robert L. Constable and Walter J. Main Niagara Bible Conference, Olcott, N.Y. August 10-17, Philip R. Newell America's Keswick, Keswick Grove, N.J. August 16-24, Walter J. Main For information about any of these conferences write:

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fire contains in itself sunbeams that have been locked up for all these milleniums that have passed since it waved green in the forest, so certainly does every good deed embody in itself gifts from above. And no man is pure except by impartation; and every good and every perfect thing cometh from the Father of lights.—Alexander McLaren.

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MAKE THE

TODAY, very close to Russia, in Rovaniemi, capital of Lapland, stands an untiring evangelist. His message knows no compromise with other gods: "Jesus saves us from the wrath to come!" Those who bicycle past him down the highway, on their way perhaps to a Communist cell meeting, pay attention for they are sure he's a native; his words are in grammatical Finnish.

Yet actually this courageous gospeler is more American than European. He is of a stock as common to America as chrome-trimmed cars and baked beans. For the untiring evangelist is a billboard—well-designed, sturdily built, vividly lettered and placed in that strategic location by an American from Minnesota!

♦ Four years ago, Mauri Tiilikainen, energetic leader of Finland's People's Bible Society, visited this country. Because the society he represents is the evangelistic arm of Finland's state church (Lutheran), Tiilikainen was searching in America for new evangelism techniques.

On a midwestern highway, he found what he was looking for—professionally designed, visually attractive gospel billboards.

In Tiilikainen's own country commercial billboards aren't common. But he knew that Finland's fifty thousand Communists had discovered the value of outdoor advertising. At election time, in an industrial city, their signs are so close together in some spots that a man could stand between them and touch one with each hand!

So Tiilikainen had many questions to ask about the American gospel signs. He learned that they stand on highways in more than twenty-five states in this country. That a full hundred stand on the west coast with many on the great Freeway from Los Angeles to Vancouver, British Columbia. That more than three million people pass these gospel messages every twenty-four hours. That the signs are rented by evangelistically-minded Christians at less than three-and-a-half cents a day per person. And finally, that the entire network is the ministry of Trumpetsound Institute, an organization headquartered in Thief River Falls, Minn., and that the designer of the billboards is Ray Martin, former theater and liquor advertising man, now Lutheran layman.

To Ray Martin Tiilikainen went, inviting him to travel to Finland to survey the possibilities for a highway ministry there.

That's how Ray visited Finland, first in '55 for a thorough survey and again in the summer of '56. On the second trip, Finnish church people furnished him with a woodworking shop and rounded up helpers for the season. When the summer was over, Martin had finished a series of signs in Finnish worth almost five thousand dollars.

Today, these signs dot many of Finland's secondary highways. They stand in Siuro and Rovaniemi. They have been erected just outside the Iron Curtain in eastern Finland on the only accessible free land close to Soviet Russia. And near Helsinki a "Tee Parannus" ("Jesus saves us from the wrath to come") sign has been placed on the roadside property of a convinced Communist, with his permission!

♦ DEFINED in its simplest terms, Martin's ministry is this: outdoor highway advertising for God's salvation. He and his staff design, construct, truck, find locations for and erect standard-size billboards that carry a brief phrase or two summing up God's most important message to man. "Peace by the blood of His cross," "Jesus says, 'Love your enemies,'" "America . . . repent or perish!" are typical.

Trumpetsound Institute, in spite of its dramatic name, borders neither on the sensational nor the fanatic. "Jesus Saves" scrawled in white paint on a rocky ledge irritates Martin. He abhors flimsy, badly lettered boards tacked to tree trunks.

"The best thing in the world should be treated with care," he says. From the start this has been his aim. His signs are built of tempered Masonite and framed with top-grade wood. The panels are painted in automobile finish enamel, the most durable paint available. His signs stand twelve feet long and six feet high.

♦ RAY MARTIN'S background prepared him for these high professional standards. After Milwaukee State, he went to work as a commercial artist for Gimbel's Milwaukee store; evenings, he handled free-lance art jobs for local advertising agencies. Some free-lance jobs were liquor ads, but Ray, hardly a nominal church-goer, didn't object.

GODS LAW

Thou Shalt Not Steal

Repent and be Forgiven

CHRIST DIED FOR OUR SINS 1Cor. 15:3

A TRUMPETSOUND Ten Commandment Sign THIEF RIVER FALLS, MINN.

By

Faith Coxe Bailey

You can't get away from the message of a legible, well-designed billboard!

EVISION PLAIN

Then his younger brother died of pneumonia. "Why did God let it happen?" Ray mourned. Shortly after, he himself was in an auto accident. In the hospital, he brooded. "I was looking for truth."

After his hospital stay, he went back to work. Driving home one night he stopped to join a crowd around a wrecked car. The driver lay humped in a ditch, dying. Spilling from the front seat was a whiskey bottle. Ray looked at it and thought, "This afternoon I drew a backdrop for that same whiskey. I helped advertise that stuff. I helped kill that man!" With that Ray Martin left advertising.

Still he didn't know what he wanted. He found a job with a Catholic publishing house. He started going to a Lutheran church occasionally. There he met the girl he later married. But she talked about "how good the Lord was" to her. Ray thought talk like that should be saved for preachers, and he wanted to edge away from it. But he didn't. He was curious.

He was even curious enough to go to a Lutheran Deeper Life camp at Medicine Lake, Minn. There he found Christ as Saviour and Lord.

After the war, Ray began to cast around in his mind for a way to use his talents in serving the Lord. He became choir director for Evald J. Conrad of Trinity Lutheran Church in Minnehaha Falls, Minneapolis. Everyone who met Pastor Conrad knew of his strange conversion and call into the ministry through outdoor advertising.

"It all added up," Ray Martin says now. "My mind just naturally turned to billboards. Nothing sudden, but I can recall reading that verse in the Psalms that says 'In the name of our God we will set up our banners; the Lord fulfill all thy petitions.'"

In 1945, Ray borrowed working space in the basement of the Augustana Lutheran headquarters in Minneapolis. Evenings, he designed, painted and built his gospel signs. His wife helped him with the silk screening. Days, Ray worked as an automobile painter in a garage to support his family.

The first sign was handsome: "Jesus said, 'Except ye repent, ye shall perish. He that cometh to me, I will in no wise cast out.'" But who would read it in a basement room? And you couldn't simply go out and plant a billboard on some scrap of unused land.

But Ray knew there was a more practical side to outdoor advertising. He knew, for example, where the liquor companies placed their ads. They demanded a strategic spot on a well-traveled road. Close to the highway for legibility. On a slight rise. Not on a curve to create a traffic hazard.

With the sign on a pickup truck, Ray and his wife cruised along Minnesota highways. Finally they found a spot that was commercially excellent. It was also near a farmhouse. With a quick prayer, Ray knocked at the farmhouse door and asked the farmer if he could erect a billboard on his acreage.

"Why not?" the farmer said. And Trumpetsound Institute was officially launched.

♦ THAT first year, one hundred signs were built and placed. In the same time, Ray lost more than three thousand dollars of his work. Ruefully, he saw bullet holes piercing the masonite, letters chopped out with hatchets, words smeared with mud. So he learned to place a small cross on every sign. He gave both Protestant and Catholic references for his Scriptures. The result? Only 6 per cent of his signs damaged or torn down, a lower percentage than the liquor industry ads.

In 1949, Ray was able to drop his work at the garage. Trumpetsound became his full-time ministry. Four years later, it incorporated as a Christian non-profit organization. That year, Ray designed and built a ranch-style office-workshop in Thief River Falls, and the Institute moved.

Today, more than \$140,000 worth of gospel billboards stand on American highways!

There is a Scandinavian modesty about Ray Martin when he talks of his ministry. "I am not one who talk about dramatic conversions," he says in a mildly Swedish accent. "It is honestly hard to tell. But people are converted, and they often have strange stories." Then he mentions the town of Maple Plains.

♦ IN this town, the local community church contracted for a sign to be erected on church property. Next to the location was a small restaurant. As Ray placed the stakes in the ground, the wife of the restaurant owner raced out, quickly read the sign's terse message, "Repent or perish!"

"Young man, you can't put that sign there!"

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"I'm sorry, ma'am, but I can. It's a full hundred and fifty feet from your restaurant and it's on church property. That's legal."

"But people on the road won't stop. They'll read that sign and—"

"I hope they do read it," Ray said seriously and went on putting in the stakes.

But the restaurant owner was determined. He sought out the village council. "Put that sign there, and I'll be out of business in a month."

The council refused to get involved. Martin and the pastor were doing nothing out of bounds.

But the community church pastor debated the wisdom of stirring up trouble. He and Ray prayed about what to do. Afterward, they realized the sign had already done its work, had been seen and talked about by the whole town. Ray decided to look for a new spot.

Driving away from Maple Plains, a mile and a half out of town he saw a likely field. When he knocked at the door of the nearest farm and announced his purpose, he discovered that he had approached an ardent member of a well-known cult! Mike, the farmer, hooted at the sign.

"Repent or perish! What's that mean?" "It means 'hell,'" Martin began.

"Yeah?" Mike started for him. "I'll shake hell outta you!"

Ray stepped back. "God's already done that, sir. When He redeemed me."

"Wha—what d'ya mean?"

Martin told the farmer. Then he left, saying he'd be back in two weeks to see if Mike had changed his mind about the sign.

But Ray lost his courage. After two weeks, he found a friendly property owner across the road from Mike's farm and he began to erect his billboard there. He heard a shout. Coming down the road was Mike.

"I've been thinking," Mike said. "I want you boys to tell me more." In the

Jesus +
PELASTAA MEIDÄT
TULEVASTA VIHASTA
TEE PARANNUS!

**I Tess
1-10**

pick-up truck, Ray, his helper and Mike sat down together and talked about Christ. Within the hour, Mike gave his heart to the Lord.

And what about the restaurant owner? Ray Martin doesn't dwell on this. "He had a complete breakdown and his business was put up for sale—within a month!"

♦ **WHAT** is the future for this ministry of God's Word to man? A striking new series is already in production. Each sign will carry starkly one of the Ten Commandments. "Thou shalt not commit adultery" will be followed by the words, "Repent and be forgiven. Christ died for our sins."

"Think of the fellow who's just robbed a bank. He won't listen to a gospel broadcast longer than the first bar of the first hymn. He's speeding down the highway, scared and guilty. There's the sign. 'Thou shalt not steal.' Or think of the girl off for a weekend with somebody's husband. She isn't going to stop for church, but she can't miss the billboard: 'Thou shalt not commit adultery.'"

In the future, Ray Martin hopes to erect his signs in all forty-eight states. He intends to reach up into Canada, too. Only duty problems keep him from starting at once, and he may get around these by building his signs across the border.

Europe too will get a continentalized version of this distinctly American evangelism. Church leaders in both Norway and Sweden have invited him to spot signs on their highways. So have Christians in Australia, New Zealand and India.

"Write the vision, and make it plain upon tables," the Lord told the prophet Habbakkuk. And that is what Ray Martin, ex-ad man, has done in dedicating his talents to creating billboards for America's highways. Not only that he may run who reads, but that he may also remember and act.

END

Using New Testament Methods

by William Krutz

EVERWHERE one turns he is likely to see or read about some new method for increasing the effectiveness of church ministry. If a pastor or church were to subscribe to all the ideas offered, the church budget would have to be doubled and more space provided for storing pamphlets, books and gadgets.

The beginning pastor, full of enthusiasm, often falls victim to a multitude of circulars, brochures and books on improvement. Since he wants to promote the gospel as effectively as possible, he tries some of the new ideas. These may or may not work out.

We claim to be New Testament churches believing the Bible to be the only rule of faith and practice. Surely the Bible should be the standard by which we measure our ways and means of bringing others into the fellowship of the church. If we were to practice the principles in the New Testament it would be recorded today that "every day the Lord continued to add to them the people who were being saved" (Acts 2:47, Williams). Many modern methods, employed by Bible believing Christians, show no evidence of conforming to New Testament principles.

THE early church believed in the kind of preaching which affected personal lives. Christ was their great example. He was the greatest preacher. In love and tenderness He brought men to see themselves as they were, showed them their sinfulness and provided a way of salvation. If a man wanted to be praised for his good works he did not attend an open air meeting where Jesus was preaching, for he would have heard that true religion was not of works but of faith.

The early apostles followed in the footsteps of Jesus, never wavering from the responsibility of setting forth the whole truth. They knew that Satan enjoyed the preachers who were afraid that their reputations might be lowered.

Boldness mingled with love and sincerity should characterize all true preaching. A sermon is not a text plus illustrations; it is a message from God, based upon His Word, explained, expounded, illustrated, interpreted, but also applied.

May, 1958



Krutz

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Jesus' preaching always involved a decision. One must make a decision if he acts on the exhortation to "repent," "believe," "receive," "walk," or "trust." Jesus never called men to a passive acceptance of His teachings. The method of preaching was used by Christ and the early Church, and was efficient because it appealed to personal action. Is our preaching of New Testament variety?

♦ THE early Church believed in *prayer*. Christ was their great example. He prayed continually, having fellowship with the Father. The disciples came to Him, asking, "Lord, teach us to pray," realizing that all their efforts would avail nothing without power from on High.

The Book of Acts glows with the power of prayer. The filling of the Holy Spirit came at a prayer meeting, resulting in the salvation of about three thousand souls. The apostles gave themselves "continually to prayer, and to the ministry of the word" (Acts 6:4). Prayer was instrumental in bringing the release of Peter from prison (Acts 12:4-18). Paul and Silas prayed, "the foundations of the prison were shaken, immediately the doors were opened, and every one's bands were loosed" (Acts 16:26). The jailor cried, "Sirs, what must I do to be saved?" He became a believer because they prayed. Further records tell how Paul continually prayed for the souls of men and members of the churches. The early Church knew what it means to "ask and receive."

Often we have prayer without outstanding results because we exercise so little faith. God's power can be exhibited in our churches as it was exhibited in the early churches, if we humble ourselves and pray.

♦ THE early Church believed in *personal holiness*. Christ was their great example. Man could never find a fault in Him. He demanded separation from the world as a prerequisite to discipleship. The disciples left their occupations, homes, comforts, pleasures, and even their friends and families to follow Him.

The people at Pentecost were holy people, made so by the Holy Spirit. Lack of personal holiness eliminated Ananias and Sapphira from church fellowship. Paul preached that men ought to be holy before God and others. His life added force to his preaching.

If we are to be "a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27) when Christ receives us unto Himself, surely we ought to strive toward that mark now. What if He would come for His Church this instant? How near is it to what it ought to be?

Personal holiness was a drawing power 1900 years ago, it has no substitute today. The world will always be attracted by a holy life. If we preach the gospel we are calling men to a holy life. In order to be true preachers of holiness we must "be holy as He is holy."

♦ THE early Church believed in *public profession*. Christ, the Faithful Witness,

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was their great example. With boldness they stood before the unbelieving world, willing to become martyrs for His cause. They went under the Spirit's leading; they proclaimed the glorious message of salvation, witnessing a great harvest. Their souls overflowed with the riches of their salvation in Christ until their conversation became saturated with words about Him.

How will the world know the way to heaven if Christians do not proclaim their faith? He who has obtained everything through the mercy of God, ought to tell others of Christ. The gospel is "good news." Proclaim it daily!

These are the methods of the early church. They produced results that have never been equaled; nor will the results be equaled if we seek to invent substitutes for these New Testament methods. Let us recall these basic principles, put them into practice, and witness an inflow of genuine converts.

Preach! Pray! Live a holy life! Witness! The fields are white unto harvest.

END

AS THY PRAYER, SO THY POWER

*While I was musing the fire burned.
Ps. 39:3.*

My soul, if thou wouldest muse more, the fire would burn more. Why dost thou not retire oftener with thyself? Thou wouldest be better fitted for the world if thou wert less worldly. If thou hadst more heavenly fire thou wouldest have more earthly power.

Is there no secret pavilion into which thou canst go and warm thyself? Is there no holy of holies where thou canst catch a glow of impulse that will make thee strong? Is it not written of the Son of Man that "as He *prayed* the fashion of His countenance was altered"? Yes; it was from His prayer that His transfigured glory came. It was from the glow of His heart that there issued the glow of His countenance. It was when He was musing that the fire kindled.

O my soul, wouldest thou have thy life glorified, beautified, transfigured to the eyes of men? Get thee up into the secret place of God's pavilion, where the fires of love are burning. Thy life shall shine gloriously to the dwellers on the plain. Thy prayers shall be luminous; they shall light thy face like the face of Moses when he wist not that it shone. Thy words shall be burning; they will kindle many a heart journeying on the road to Emmaus. Thy path shall be lambent; when thou hast prayed in Elijah's solitude thou shalt have Elijah's chariot of fire.—George Matheson.

Humility

I Peter 5:5, 6

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them.

I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get His best gifts. —F. B. Meyer

May, 1958

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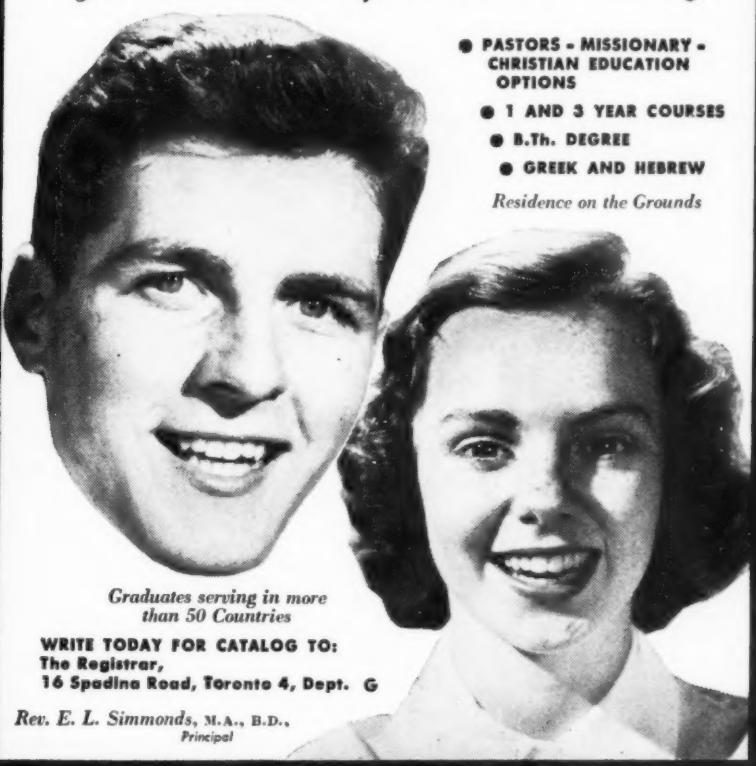
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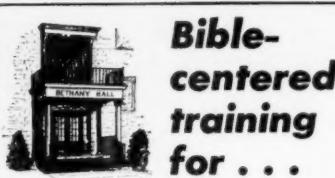
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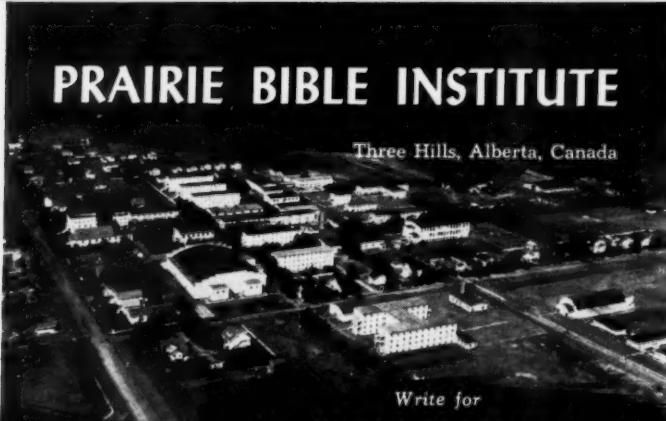
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Dr. Ted Engstrom, President
 Youth For Christ, International.

New Books

[Continued from page 67]

young couple of the early 1900's in a Catholic village in Yugoslavia. Through the influence of a Protestant missionary they came into possession of a New Testament and subsequently to a saving knowledge of the Lord, although suffering painful persecution from family, neighbors and friends. Eventually immigrating to the United States, they settled in Pennsylvania and joined a Mennonite church. The book is an inspiring record of their growth in grace and knowledge of the Lord, though they had little opportunity for teaching other than that of the Holy Spirit.

DUPPLICATING AND PUBLICITY MANUAL FOR CHRISTIAN WORKERS, by William M. Lessel (Moody Press, 94 pages, \$2.00)

The decorative cover of this book gives a hint of what is contained in the chapters, where interesting material on promotion, layout and design, typing and filing is presented from the standpoint of Christian publicity. A very helpful chapter deals with office equipment.

Pastors and church secretaries will find here rich practical help in making their church publicity more effective.

A NEW LIFE FOR PEGGY, by Dorothy Martin (Moody Press, 128 pages, 35c)

If ever any one needed a "new life" it was each member of the Andrews family. True-to-life glimpses into the activities of the young people in the story and into the struggles of Mr. and Mrs. Andrews make interesting and profitable reading for junior high age young people especially. Older juniors will also find the story fascinating. The author shows a real insight into the inner workings of a young person's heart and mind. Unsaved and Christians alike will benefit from the reading of these pages.

FRONTIER BISHOP, by Worth Marion Tippy (Abingdon Press, 207 pages, \$3.50)

The author gives an interesting account of pioneer life in the Mid-West and the religious life of Methodists in the early nineteenth century. Against this background he deftly sketches his main picture—the tale of the responsibilities, trials, and joys of the reticent hunter and farmer, Robert R. Roberts (1778-1843), who became the sixth bishop of the Methodist Episcopal Church. This reviewer regrets that an otherwise sympathetic yet objective biography is marred by the author's intrusion of his apparent advocacy of evolution, the social gospel, and liberal theology (pp. 146-147). Apart from this the book helps one to appreciate the labors and heritage of this great religious pioneer.

THE TRINITY, by Richard Henry Bickersteth. Kregel Publications, Grand Rapids. 182 pages, \$2.50. Reprint. The author (1825-1906) was a minister in the Church of England and a well known hymn writer. Originally published as "The Rock of Ages," the present volume emphasizes the deity of Christ and the Holy Spirit, and the glories of the incarnation.

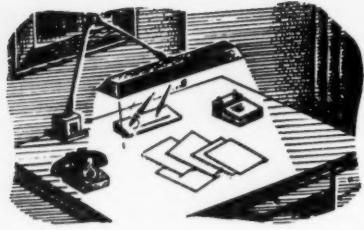
HAZEL GODDARD, Editor

YOUTH

Supplement



Spring Fever?



Quotes You Wrote

Ten Years Too Late

While reading the article "What the Bible Says about Sex," I was taken back some ten years when I was such a child but I thought I was grown up. If I had only had some good instructive reading like this to help me understand myself and the boys I kept company with, things might have been different.

When I was just seventeen I had a little boy born to me with no daddy—the heartaches that I knew then and still know only God understands. While I am living for the Lord now, am married and have three other children, how much better it would have been if I had just understood some of the things that this article makes plain.

Both my husband and I work with the young people in our church and I am wondering if it is possible to have this article in tract form to pass on to them?—Anonymous

Never Heard it Before

This is the first time I have ever heard sex explained the way it is put in the February article, "What the Bible Says About Sex." It makes sense and puts everything on a different level than what I have always thought.—R.L., Minnesota.

I Didn't Resist

If I didn't know better I would think that you knew all about me and had written the story, "Resist—or Temptation Will Get You!" just for me. I am a Christian and have a place of leadership in our church, but not long ago I cheated on an exam and my conscience has bothered me ever since. I am so glad you gave the illustration of the sailor who did not resist but found peace because he confessed, because that is what I must do and your article has given me the courage to do it.—S.N., Washington

Just Right for Our Young People

How happy I am to find that a Christian magazine is tackling this all important subject. I was raised in a "hush-hush" atmosphere about such things and it has been most difficult to adjust. Yet, I have been shocked to find how glibly and disgustingly matters of sex are flaunted today. As youth counsellor in our church I intend to suggest that our young people read the article.—C.R., New Jersey

TEEN TIP-OFF

from your YS Editor

Getting Soft?

Hello—

After reading some excerpts in one of our weekly news magazines, I have decided that you are in school just at the right time. That is, unless you enjoy being "spanked" and would welcome the idea of stiffer courses in school.

Virginia's House of Delegates voted 75 to 5 to permit teachers to use the rod and quoted Proverbs 22:15 ("Foolishness is bound up in the heart of a child, but the rod of correction shall drive it from him.") to support their bill. The stiffer courses and fewer extra-curricular activities are suggested for U.S. schools by Senator Ralph E. Flanders of Vermont. According to him, our schools "are not preparing our young people for survival. We are preparing them for an irresponsible enjoyment of life . . ."

Now, whether we agree with these measures or not, it looks very much like in the years to come things are not going to be so easy for kids in school. Where does that leave you who are in school now? Are you going to suffer because of soft treatment? Will you have a tough time making the grade in life because you were coddled in school? Not necessarily.

If (because of soft treatment) you are a bit lazy, or you do not know how to study, or you love to fritter away your time, and as a result are coming up with low grades—then there is just one thing to do. Admit you've had a tough break, even blame the school system if you want to, but don't let it ruin your chances for a successful life. If you are like most of the teenagers I know, you still have a good mind and a powerful reserve of determination and courage. And if you are a Christian you have even greater power at your disposal—the power of prayer and the promise of wisdom.

Now, let's get down to cases. You have a summer ahead of you. Decide now to use it to do something about *you*. I have found that along with some pretty high IQ's many of my young friends have low grades, so let's assume that that is your trouble too. Take time this summer to concentrate on study and extra reading in the subjects that give you the most difficulty. Perhaps you'll have to go to summer school. Don't *rebel* at the idea. *Welcome* it as an opportunity to catch up so that next fall you won't dread that geometry class.

Your grades are o.k.? Then how about laziness—physical laziness? Do you hate to work? If so, you are going to have a rough time later on, so you better lick that problem right now. Line up a job, one where you will have to put in regular hours every day. Stick with it; chances are you'll actually *enjoy* it!

Maybe you're not sure what your difficulty is. If so, counsel with your Dad and Mom or one of your teachers. But make up your mind to *do* something about it.

The whole point of this letter is to tell you that you don't have to be condemned to weakness or failure. You can *do* something about it. If you are a Christian, God tells you that you are not to be slothful. "Not slothful in business" (Rom. 12:11). "That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12). Webster says that word means lazy!

And remember, God never tells us to do something we cannot do. Rather, He tells us what to do and furnishes with it the formula for success. The secret is in Philippians 4:13: "I can do all things through Christ which strengtheneth me."

—H. G.

Coming in June

"YOUR WEDDING—A SHOW OR A SACRAMENT?" If your wedding date is set for this June or if it is somewhere in the future, you'll be interested in Virginia Newitt's (she gives us *FUN FORUM*) slant on Christian weddings.

WHICH COLLEGE SHALL I ATTEND? Should a Christian attend a Christian college? Here you find a Christian student's answer to this question as YS interviews Don Johnson, senior at Memphis State Univ., Memphis, Tenn.

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» The Russians are coming! Don't run for the storm cellar or the family artillery; these are students from the Soviet Union visiting the U.S. on an exchange program that will send a like number of Americans to Russia in 1958. Bob Finley and his International Students organization differs with some American political figures who hesitate to have the Soviet students visit these shores. Says Finley: "ISI looks upon the new exchange program as an unusual foreign missionary opportunity. American Christians will now be able to share the gospel of Christ with Russian intellectuals who have never before had an opportunity to hear."

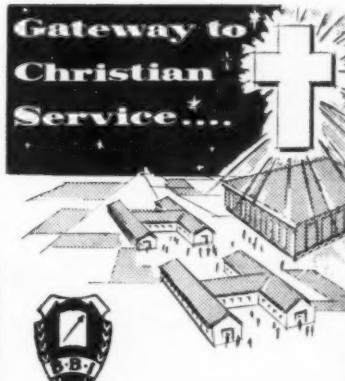
» On to Hawaii! That isn't just a travel agency slogan, but the mission of Fort Wayne Bible College's Crusaders Quartet gospel team. The four singers and a pianist will tour all sections of the U.S. before heading for Hawaii in August. Ed Terui is a native of Koloa in the islands. Other team members are Paul Robbins, Paul Brennan, T. A. Strader and Ken Mays.

» More Bibles and Basketballs as Venture for Victory heads into its sixth season of itinerant evangelism mixed with the best in basketball. Coach Don Odle of Taylor University has announced four members of the 1958 teams: Ed Beck of Kentucky's Wildcats, named the most valuable player in last year's Sugar Bowl tournament, "Tink" Van Patton of Temple, a 6'8" center, and Jack Mount of Southern California will join Jack King of Taylor on the squad which will tour Korea, Japan, Formosa, Hong Kong, South Viet Nam, Singapore, Indonesia, and the Philippines.

» Another banquet season coming up! And that brings up an old problem among Christian young people—modesty in dress. Pastoral and parental indignation runs higher as necklines go lower, but no one seems to have the answer. The girls say "Those are the only kind they sell," and "Who wants to look old-fashioned?" Most of these girls wouldn't think of going to the school prom, but they go to the prom's replacement function dressed like the prom-attending crowd. This column would welcome some teen comments on the problem. Or is it too late?

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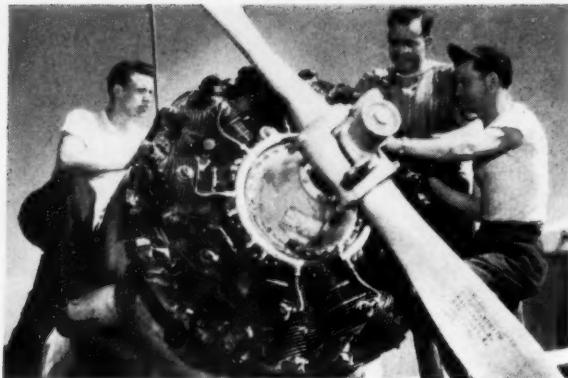


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Aviation, by giving wings to the gospel, saves months of valuable time.



Children, native and missionary alike, need teachers and schools.



Medical missionaries are often able to open doors to new fields.



Radio "goes for God" behind all humanly insurmountable barriers.

By Ellen McKay Trimmer

THEY are

I CAN see now the glow on the face of Don's mother. "I've dedicated Donald to the Lord to be a preacher," she confided. "He says he's going to be a mechanic but I'm sure he will some day change his mind and be a preacher." Don's mother was wrong, partly. Her son is now a mechanic, repairing trucks and cars in Africa. And yet she was partly right, too. For he is preaching—by his consecrated life and by providing transportation so that missionaries and evangelists can get the message out.

But doesn't God only call preachers into full time service? Emphatically NO. Our Lord did not say, "Pray ye therefore the Lord of the harvest that he would send forth *preachers* into his harvest." He said, "labourers." Of course, we all know that the work of the church requires preachers, evangelists and teachers. But how about the ordnance division of God's Army? These are the workers who keep the preacher going, and provide him with the necessary tools.

♦ CONSIDER, for example, the missionaries who so often open the door to new fields. These include doctors, nurses, dentists and pharmacists. Ministering to the physical needs of the native, they are the first ones to open his heart and gain a sympathetic hearing for the gospel. Many tribes are closed to the Christian message until one of their number returns from a mission hospital with the report that the missionaries can remove pain and heal sickness.

Think of the linguists and translators who spend their lives learning new languages and reducing them to writing so that the Bible may be written in the native tongue. The preaching missionary surely needs the contribution of these workers! Work like this requires long tedious hours of training in recognizing, cataloguing and writing sounds. Then these sounds must be built into words, the meaning of which must be painstakingly discovered. With their special training, the linguists save years of time by relieving the preaching missionary from a task for which he may not be equipped.

Of what use, however, is a written language if the native cannot read it? This question confronts us with the need of workers who are trained in the field of education. Teachers

*God's business is big business,
and there is a job for you
whatever your calling may be.*

emissionaries, too!

and more teachers are needed on God's team—elementary school teachers, secondary school teachers, nursing instructors, technical school teachers. Their contribution is beyond price, both to the natives and to the missionaries' children. What would we possibly do without them?

Then, what about Don and his skill in the mechanical field? Where does he fit into the modern missionary picture? It is he and others like him who supply missionaries with the indispensable tools of movement, who shrink time and space so that the unreached may be reached.

Consider the construction men, who provide missionary buildings. I remember hearing a missionary doctor from Africa tell how he worked for months on plans for a new hospital. But he had no training in that field and his plans were rejected by the government. Result: no building permit. He had to make several unsuccessful attempts before the final set of plans was accepted. Think of how much valuable time was lost. Had a construction engineer or architect been available the job would have been better done and work accelerated instead of hindered by all this trial and error.

How much missionary time is consumed by long and dangerous inland journeys! Now modern aviation gives wings to the gospel, saving months of valuable time. And when sickness strikes, as it so often does, how easy to fly in a missionary doctor with saving medicine, or fly out the missionary to where adequate care can be given and a precious life saved for further ministry for Christ! But this would not be possible without teams of pilots and mechanics to fly and service planes.

Then there are the missionaries who "go for God" by radio. These workers reach out where other messengers could never go—behind the iron and bamboo curtains, behind doors closed by antagonism and superstition. But radio needs men and women engineers, announcers, program directors, and musicians—with specialized skills, all working together for God.

* PERHAPS you are skilled in the business field, and you believe that you are called to earn money to give to God's work. Of course this may be true, but not necessarily: you

could also be called to full-time service on some administrative team. Secretaries, accountants, bookkeepers and business managers are invaluable in keeping the wheels of God's program turning smoothly all over the world. The Billy Graham Association employs hundreds of workers like these in its offices. Add to this the needs of hundreds of offices in local churches, and the scores of missionary organizations around the world which must be staffed with competent workers.

God is businesslike in His methods. Someone counted the number saved at Pentecost. Someone counted the people and organized them into groups when Christ fed the five thousand. And God can use your administrative and secretarial abilities. He says so in His Word: ". . . labourers into His harvest."

Perhaps you object: "I have no mechanical business or administrative ability. My gifts are creative. Can God use an artist or writer on His team?" It is hardly necessary to ask when you consider the new and fast-growing field of visual teaching—flannel-graph and films. Here you can find hundreds of artists, writers, photographers and even actors who are investing their talents in a world-wide ministry.

For the ever-widening literature program at home and abroad journalists, publishers, editors and illustrators are desperately needed. It has been said, "China was won for Communism not by the sword but by the pen." Today as never before the church is literature-conscious. Many new missionary magazines are rolling off the presses and being sold on native newsstands. Books, lesson materials, magazines and many other forms of the printed page are calling for writers, printers, typesetters and many other workers in Christian and missionary literature.

God's business is big business. It covers a tremendous field. And there's a job for you. You need only to ask Him, as Paul did: "Lord, what wilt thou have me to do?" You don't have to be a preacher; you can be a stenographer or a doctor or a printer. The pay will be less, to be sure, but the rewards will be greater. Our friend Don is no less in full time service for God than any other missionary on the field. You can be too. END

G.I. TELLS THE

By **Albert Campagne**

FAR down the row of neat olive drab bunks a door opened, abruptly.

Dale Mason eyed the rectangle of sunshine, expecting to see the squat, hard form of platoon sergeant Murphy. Instead, it was Captain Jennings.

At the terse "Ten-HUT!" every man in the platoon snapped up. Each recruit stood erect by the footlocker at the end of his bunk.

Heels together, thumbs aligned with his trouser seams, Dale stood rigid. Shoulders back, eyes straight ahead, he stared at the wall opposite. Without moving his head, he was well aware of the captain's every movement. And of Sergeant Murphy's, behind him.

For the past hour every man in the platoon had been polishing his boots, shining his brass, although boots and brass already gleamed. Sarge had made the announcement right after reveille that morning.

"Standby inspection with Captain Jennings today at ten hundred!"

Dale knew that called for perfection. Not that he wouldn't pass. He'd been taught in a tough school. Morning after morning, for weeks, Sergeant Murphy had taken particular pleasure in stripping his bed at the suggestion of a wrinkle. Time and again the Sarge had bawled him out for the slightest deviation from perfection. If it wasn't a careless salute, it was a spot on his shoes. If it wasn't his stance at drill, it was the way he handled his rifle. Nothing amiss was too small for Sergeant Murphy to point out with appropriate words and gestures before the whole platoon.

♦ It all began the night Sarge had come out of his room at the end of the barracks after lights-out and had seen him kneeling at his bunkside, silhouetted in the red glow of the exit lights.

Dale had heard the door open, and the heavy footsteps stomping down the floor, while silence settled down like a blanket on barracks conversation. Then he heard the raucous, rasping voice of the sergeant grating out: "Mason! Whatcha think you're doin'?"

He had gotten to his feet, saluted, and replied: "Praying." "Oh!" The square jaw tightened and the voice grew ominous. "Prayin'!" The eyes pierced him. "Yer sure ya wasn't lookin' fer somethin' under the bunk?"

"No, sergeant." Still respectful.

The voice rasped a little more. "Ya wouldn't be prayin' fer me, would ya?"

Dale had hesitated. Then: "Yes. I was."

For a moment the sergeant's mouth hung open. Then like a bellowing bull he roared: "Well, ya can cut it out, dya hear? I don't want any of yer pious prayers!"

Dale swallowed.

"Now hit the sack! Like the rest of these here soldiers! Ya'll be needing plenty of energy tomorrow!"

♦ From that time on, the Sarge had demanded and expected an extra measure of perfection in everything he did. Any time there was an extra duty to perform, the weathered old non-com chalked it up for him.

"Here, preacher!" he would yell. "Get that mop goin' and make it right, see?"

No need to reply that he had just had extra duty. That

would only have brought on some other distasteful job twice as hard. Not that he minded the work particularly; it was the way a certain clique who hung around for the Sarge's favors would burst out laughing. That hurt more than anything.

Still, that was little enough for him to suffer for showing his true colors. He hadn't done that at first, though he and Milly had agreed on it before he left home.

"Whatever you do, Dale," she'd said, "show them you're a Christian right from the start." And he had made a promise.

But he hadn't kept it. That first night in basic—somehow he just couldn't pray with all those fellows hanging around. So he'd rolled into bed just like all the rest, and comforted himself that he could say his prayers just as well in bed. The Lord would understand, wouldn't He? Then came the long days and nights of training, when he was too tired to even think of praying, when he was gone the moment his head hit the pillow. As days went by, the Lord seemed farther and farther away.

It was Milly's letters which had brought him back to his senses, back to God.

"I'll be meeting you in prayer every night," she wrote. She had figured up the difference in time and promised that she would be in prayer for him at the same time as he'd be praying for her.

"Then, after we're married," the letter went on, "we'll go right on having our devotions together."

Together!

So how could he let Milly down? That night for the first time he had gotten out his big Bible and read the chapter both of them had agreed upon. First chapter of Proverbs they were to start with, and he had found some real help in it for a soldier a long way from home.

Lights-out found him on his knees, and in fellowship with the Lord in prayer. And among his petitions was a special one for Sergeant Murphy.

♦ Now the captain was coming down the line. Langford, Madison, Williams. A couple more fellows and it would be his turn. This special inspection meant something was up. Word had gotten around that the captain was looking for a man for special duty. No one knew what kind—not even the Sarge. But anything, Dale thought, would be better than this monotonous routine. Anything, that is, out of sight of the sergeant.

The captain wouldn't find anything amiss with his gear, he was sure of that.

The captain was approaching the bunk next to him. He heard, "Sir, Private Jerry Lorrin." Inwardly he rooted for his friend and buddy. *Speak right up, Jerry, and show him you're not afraid or you'll get a gig.*

Jerry had enough marks against him. He couldn't afford any more. Poor Jerry, so easily influenced, but a good guy. He'd gone with Dale last night to the chaplain's Bible class. For the first time. Seemed to like it, too. What Jerry needed was to really get to know the Lord. That would put some steel in his backbone, something that wasn't there now.

The captain!

"Name?"

"Sir, Private Dale Mason."

Dale watched the officer out of the corner of his eye. Display on top of his footlocker was okay, he knew—rolled socks,

IESARGE



"And I—I'm still going to pray for you, Sarge," Dale told him. "What!" Murphy jumped like he'd been shot. "Why, you—!"

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toothpowder, razor and blades, regulation Testament. He'd get no gig there.

Then he saw the officer raise the tray and look beneath, where he kept his clothes, neatly rolled, Milly's letters, and his Bible.

"Ever read this?" The captain held the big Bible on an open palm, flipped over some pages.

"Yes, sir."

"What are the first and last words in this Book?" came the next question. Sergeant Murphy, standing by, let out a big breath that sounded like a snort.

Dale thought for a moment.

"Sir, the first and last words in the Book are 'In' and 'Amen.'"

"Hmm." The captain replaced the Bible carefully. "A better answer than some chaplains could give.

"Married?"

"No, sir."

The captain took a step toward the wall locker. Dale knew his uniforms were hanging properly, shaving kit, radio and other items on the top shelf neatly arranged, his helmet above in good order. Milly's picture hung on the open door.

"Expect to be married?" The captain was addressing Dale's erect back.

Eyes still straight ahead, he answered. "Yes, sir."

"Do you like the Army?" The words snapped out like a pistol shot.

"No, sir," the answer snapped back the same way.

"Why don't you like the Army?"

"Sir, I like civilian life better."

"When are you getting married?"

"Sir, when I get out of the Army."

"Hope to have a dozen children, I suppose?"

"Four, sir."

"Four, eh? Two boys and two girls?"

"Yes, sir."

The captain turned to Sergeant Murphy, who was following at his elbow, recording demerits.

"Sergeant, take this man's name!"

Dale's lips parted for a moment in surprise, then closed again in a tight line. A gig? For him? But *why*?

Quickly the two men passed down the barracks and, finishing with the last man, went out the side door. They would be conferring, everyone knew, on corrective measures for each unfortunate GI. The captain would name the proper degree of punishment and the sergeant would come back to dish it out.

What would it be for him? Weekend restriction? But he'd promised the chaplain to take a bunch of fellows in to the rally Saturday night at the Victory Center. Why had they put his name down? For saying he didn't like the Army? But he had to speak up, didn't he? He had to be honest—he couldn't tell a deliberate lie. He'd known some fellows who had, and seen them cringe under the full brunt of an officer's

Nobody had to tell Dale he was in a jam. He could see that as plain as the next fellow. His problem was: How was he going to get out of it?

biting sarcasm. Anyway, he was a Christian.

"Okay, Mason!" It was the sergeant.

"Yes, Sarge."

"You can break it up! Looks like you've got it made!"

Dale relaxed his rigid stance and waited. What was it now, work detail or pass restriction?

"Captain's got a funny sense of humor, preacher." There was bitter sarcasm in the voice. "Thinks you're too good for the rest of us." Sergeant Murphy seemed to enjoy stringing this one out. He had lapsed into a drawing brogue, while the fellows gathered round. Then, all of a sudden, his face seemed to fall apart. Out of the snagging corner of his mouth he blazed the order, his arms flailing.

"Pack your gear, Mason! And git outa here! Fast! I'll give ya thirty minutes! Ya hear?"

At the blast, the men stepped back. It was evidently no time to stay around. Dale looked the sergeant straight in the eye, waiting.

The sergeant seemed to relax a bit. Then he smiled grimly. "Yer reportin' for duty—right away—to Chaplain Lambert."

"Chaplain? You mean . . . ?" Suddenly Dale had a wild desire to reach down to that big block of a man and hug him. Except that Murphy was not the kind of man you did that to! He stood for just a moment, then said quietly, "Thank you, Sergeant. I . . . appreciate this."

♦ JERRY and two other buddies offered to help Dale move out. In less than the half hour the four were on their way out the door, loaded with Dale's gear. Halfway across the yard Dale stopped and set down his end of the footlocker.

"Fellows, wait here a minute, will you? I've got to see somebody about something."

Sprinting for the barracks, Dale hurdled the two low steps and knocked at the sergeant's door just inside.

"Yah?"

Dale turned the knob and went in. Sergeant Murphy was seated at his writing table.

"Wha'dya want, Mason?" the sergeant growled.

"I just wanted to say, Sarge, I—kind of hate to leave."

"Oh, yeah?"

Dale swallowed hard and started again. "I had to tell you before I left, Sergeant, I'm still going to pray for you."

"What!" It was like the roar of an express train. "Why, you—!" The sergeant jumped to his feet, knocking his chair over backwards as he did so. Fists clenched, he advanced threateningly.

Dale stood his ground, back to the closed door. A few feet away the sergeant stopped, trembling.

Slowly and clearly Dale spoke.

"I—I can't help it, Sergeant, I have something to tell you. Jesus Christ can make a whale of a difference in a man's life. And . . . I want to invite you to chapel—Sunday morning."

For a long minute the two men stood facing each other—the tall and the squat. Then the sergeant turned, stooped, and picked up the chair. Deliberately he set it down, sat upon it, crossed one leg over the other, and with his elbow on the table, rested a bristly chin on a broad fist. He seemed to be staring out into space. Then he sighed, looked up, and said softly, "Ya know, preacher, I might take you up on that." Another deep breath, then: "Look fer me Sunday morning."

"Thank you, Sarge. I'll do that."

As Dale turned to open the door he thought he saw something glisten in the pale blue eyes.

END

Witnessing That Wins . . . At Home

By Joyce Berggren

You must be proud to have such a devoted Christian for a daughter," said a Sunday School visitor to an unsaved mother.

"I don't know why," snapped the tired parent. "If she's such a wonderful Christian, how come we don't see any signs of it around home?"

Quietly manifesting the love of Christ always constitutes the most effective witness among people who are close enough to you to know all your faults. Your words won't mean a thing unless your actions bear them out.

Kid sister will be a lot more impressed when you tell her about Christ if she doesn't have to cool her heels too long in the hall while you monopolize the bathroom to primp. Your unsaved mother will listen to your words much faster (and longer) if you go out of your way to be cheerful (even when you'd like to scream), cooperative (no matter how you hate the job—and you may get stuck with all those you hate

most while they try you out to see if you mean business!), and helpful (even if you have to forego a lucrative babysitting job to care for your own smaller brothers, or forego a youth fellowship picnic in favor of a jaunt with the family).

The Christian young person in a Christian home has a witnessing job to do. "Bear ye one another's burdens" (Gal. 6:2). "Pray for one another" (James 5:16). "Obey your parents in the Lord, for this is right" (Eph. 6:1). You may not like their "edicts" but it is right to obey in order for your testimony to mean anything to them.

Home is considered the place to let off steam, but the Christian must learn to do so in ways that won't hurt the others in the family. "See that ye love one another" (I Peter 1:22) should be the criterion of the Christian family as well as of the church.

Sounds like hard going? It is! But—hard or not—if Christianity is worth having, it's worth doing!

END

What Does the Bible Say?

Called— But to What?

By ANTHONY C. CAPON



Study to discover your answer to Paul's question, "Lord, what wilt thou have me to do?"

I hope you check up periodically to see that your Bible study is really made personal.

What I mean is this. Some time ago I had a letter from a girl, saying what a great many changes had come about in her life through her daily Bible reading. On the other hand, I can think of another who said she never seemed to get anything from it. What was the difference? Simply that one had learned to apply personally what she read in God's Word.

This month we are going to take a very practical topic for most YS readers—namely, how to find the Lord's guidance for one's life. The Bible has much to say about this, as one would expect with such a vital subject. We will follow the same method as before. You search out the verses of Scripture and answer the questions in your note-book. Ready?

♦ Our first verse this month is Acts 9:6, where we have a glimpse of a child of God being "born"! What was the very first question Saul (Paul) asked after he discovered who Jesus was? It is a question every Christian ought to ask. Have you ever asked it? (Remember the first words of this article!) If you have never asked it of the Lord with all your heart, will you do it now, and add in your notebook the fact that you have done so?

Same verse. What promise did the Lord immediately give to Saul? This answer

is not so well known as the question, but it is just as important. Now apply the promise to yourself. Write it out this way: "God promises me that He will . . ." etc. Now notice that God did not mean that Saul would be told immediately he went into the city. When did the Lord in fact make His will known to Saul? See Acts 13:1-3, about 10 years later! So, may I expect to be told in my time or God's time? The important thing, of course, is to take the promise and cling hard to it.

♦ Now we must ask ourselves: What do we have to do to make sure that God is able to guide us? On this point we shall need to look up three places of Scripture. The first is Romans 12:1, 2. Notice that if we fulfill the condition we are promised at the end of verse 2 that we shall find out God's perfect will. But what is the condition (verse 1)? What command is given that we must obey? This is after all only "reasonable" (verse 1 again), for if the Potter's design is to be fulfilled, the clay must be soft to His fingers. It must be ready for *anything* He wants. Are you?

Next look at James 1:5. What condition do you find in this verse? What are you told to do? What promise are you given? See 1 Samuel 23:2 for the example of David.

Now turn to Genesis 24:27. (Read through the chapter to refresh your

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memory on the story.) Where was the servant when he experienced the Lord's guidance? Did he wait for full guidance before starting on his journey? So an essential for guidance is to take what you know to be the next step in serving your Master just as the servant in the story did. Would a failure to take present opportunities of service hinder me from finding the Lord's further purpose?

♦ But one must, nevertheless, admit that not many people find it easy to discover the Lord's vocation, even though they pray and yield all to Him and give time to His service. What help does the Bible give on the question *how to find out God's will?* Note down these five indications God often gives to help us decide.

1. Find David's wonderful testimony in Psalm 119:105. What means of enlightenment does he testify to? If what seemed to be providential circumstances were leading you to a course of action against the principles of God's Word, which would you follow? Are you daily coming to know God's mind in the Scriptures?

2. See 1 Corinthians 12:4-11. What are said to be different in each Christian (verse 4)? Where do these different things come from? This is an important point. Your gifts (whether small or great) are not accidents, but a deliberate "donation" of God's Spirit; and since they are given for a purpose they will afford some indication of where God's purpose lies.

3. In Acts 16:9-10 you will find Paul being very clearly guided. What situation in Macedonia led Paul to think the Lord was calling him there? To meet people from different spheres of service, to read Christian magazines and see Christian films, will often help you to get a "vision" of where the greatest need is.

4. Back in Acts 13:1, 2 we find another interesting point. When God wanted to make His call plain to Barnabas and Saul, to whom did He speak? Was it to the two men themselves or to their friends in the church? (Read the verses carefully.) So we find a case where guidance came through the advice of Christian friends. This is *sometimes* but *not always* so. Weigh up the advice of good, sound people.

5. The last, most precious indication of the Lord's guidance (which is not given in every case) is that of Jeremiah and Paul in Jeremiah 20:9 and 1 Corinthians 9:16. Why were they in no doubt that they were doing the right thing? One might call this a really deep spiritual desire from God to follow a particular course of action.

Lastly, a quick two-question test: 1) Are you fulfilling the three conditions? 2) How many of the five "indications" can you discern so far in your own life?

END

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Let's Face It!

By Jim Montgomery

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II, Gang. Recently I conducted a class at Mount Hermon on youth problems. We let the kids write out their own problems, then had a panel of six of the young people give their suggestions for reaching solutions. This month I thought you might like to read how these young people answered some of their own questions. We will not use the actual names of those who participated.

Problem: The other night I had my first date with a particular fellow. Before I really realized what was happening I let him kiss me good night. Later I began to wonder whether he really likes me that much, or whether he does that with all the girls. Also, I wondered where this would lead to, and if I really did what a Christian should. Since he will probably ask me out again, I would like to know what to do next.

JEAN: In the first place, I think I would have slapped him when he kissed me. We should not let boys get the idea that we are "easy prey." I don't think I would go out with him again.

MIKE: It seems to me that a kiss should be reserved for people we really love. She should definitely make up her mind not to let it happen again, and should be prepared for what might happen. It will be up to her to decide if she is strong enough to refuse him the next time or whether she should not go with him again.

SUE ELLEN: Since she is so concerned about her Christian standards I think she should pray very definitely about it. If she really wants to know the Lord's will in this matter He will make it plain to her.

DUANE: I personally feel that she has a good opportunity to help herself and the boy as well. If she just refuses to go out with him anymore it will leave him confused and do him no good. I think she should talk with him about why she does not want to be kissed just now. That will bring everything out into the open and will help them both grow in their Christian lives.

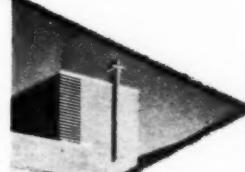
MARIE: Love affairs never stand still. If he kissed her this time he will want to do more the next time. I think it should be "hands off" until she is sure of her affections.

AL: What a reputation this girl could get if she is not careful. Whatever decision she makes I think she should keep in mind that she should not do anything that would give a bad impression to the fellows, especially since she is a Christian.

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The

Last Word

Dear Friend:

Having occasion to stay home one day, we sat in on a rather extended argument between our two youngsters. When one "scored," the other, far from being disconcerted, would break into rapid, voluble speech—disconnected, nonsensical perhaps, but speech. The main idea, presumably, was to keep the tongue moving and the jaw wagging, to be caught dead rather than to be caught silent; in other words, to *get in the last word*. The one who succeeded in this obviously walked off with the honors.

Between coughs and sneezes, we contemplated this situation (even to having a hand in a delicate adjustment of the balance of forces), and it occurred to us that, in the last analysis, God has the last word.

There is the business man who with merciless unconcern for all competitors treads the periphery of the law, amasses a fortune, and at last, full of years, lays his burden down. Is that the end of the matter? By no means. *He shall be judged according to his works.*

There are two Christian brothers who quarrel over a triviality and, over a long period of years, nourish their difference. Until all they touch feel the blighting breath of bitterness. But *we shall all stand before the judgment seat of Christ.*

There is the man who "throws away" twelve years of his life preaching the gospel in the equatorial heat of Nigeria, comes home weakened by his labors, and spends his last three years in an unsuccessful fight against tuberculosis. Does his story? No. *Be thou faithful unto death, and I will give thee a crown of life.*

How about the one who repeatedly turns away from every plea to walk God's way, who squanders a whole host of years serving his own interests, then watches unbelievingly as the last sand particle runs through the glass—what of him? *It is appointed unto men once to die, and after this the judgment.*

Let us make no mistake about what the Bible says so clearly: the last word belongs to God. And what He says depends on our response here and now.

THE EDITORS

To the best of my knowledge and belief I have today received Christ as my personal Saviour and Lord.

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